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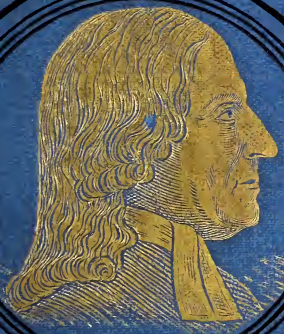

Birth-Day Book

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THE

WESLEY BIRTHDAY BOOK

FROM THE

PROSE WRITINGS OF JOHN WESLEY

—AND—

THE POETRY OF CHARLES WESLEY

FOR EACH DAY OF THE YEAR.

—BY—

REV. G. A. McLAUGHLIN.

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PREFACE.

A birthday book is a combination of two excellent things: An Autograph Album and a "Daily Food."

Autograph albums often degenerate into silliness or threadbare repetitions. The birthday book obviates this.

We are certain that the sentiments of this book will be profitable for the meditation of the owner of the book, and friends, if made the theme of *meditation.* Herein are truths on every phase of Christian experience. It is not too much to say that herein are truths *which have shaken the world.*

This book is prayerfully compiled and sent forth to all who desire suggestive helps on practical Godliness.

G. A. McL.

Wesley Birthday Book.

January 1.

If this is to be the last year of my life, according to some of those prophecies, I hope it will be the best. I am not careful about it, but heartily receive the advice of the angel in Milton: "How well is thine; how long permit to Heaven."—JOURNAL, JAN. 1, 1789.

His providence hath brought us through
Another various year;
We all, with vows and anthems new,
Before our God appear.

January 2.

Prayer may be said to be the breath of our spiritual life. So much as we really enjoy of the presence of God, so much prayer and praise we offer *without ceasing*. Else our rejoicing is but delusion.—NOTES ON 1 THES. 5: 16, 17.

Pray, without ceasing pray;
Your Captain gives the word;
His summons cheerfully obey,
And call upon the Lord.

January 3.

God deliver me, and all that seek him in sincerity, from what the world calls Christian prudence.—JOURNAL.

If what I wish is good,
And suits the will divine;
By earth and hell withstood,
I know it shall be mine.

January 1.

January 2.

January 3.

January 4.

There is an inconceivable variety in the degrees of reward in the other world. Let not any slothful one say, if I get to heaven at all I shall be content; such an one may let heaven go altogether.—NOTES ON REV. 7: 9.

As beautiful as useful there,
May I that weight of glory bear,
With all who finally o'ercome;
Supporters of the heavenly dome.

January 5.

The soul is of the nature of God, and nothing but what is according to his holiness, can agree with it. Sin of every kind starves the soul and makes it consume away.—NOTES ON 2 PET. 3: 18.

Why seek ye that which is not bread;
Nor can your hung'ry souls sustain?
On ashes, husks,and air ye feed,
Ye spend your little all in vain.

January 6.

True meditation is no other than faith, hope, love, joy, melted down together, as it were by the use of God's Spirit; and offered up to God in secret.—NOTES ON 1 TIM. 5: 15.

Far from the paths of men, to thee
I solemnly retire;
See, thou who dost in secret see,
And grant my heart's desire.

January 4.

January 5.

January 6.

January 7.

Let *my* religion be plain, artless, simple! meekness, temperance, patience, faith, and love. Be these my highest gifts.—JOURNAL.

Faith, and love, and joy increase,
Temperance and gentleness;
Plant in us thy humble mind;
Patient, pitiful and kind,
Meek and lowly let us be,
Full of goodness and of thee.

January 8.

Let us also endeavor by cultivating holiness in all its branches, to maintain this hope in its full energy, longing for that glorious day when "death shall be swallowed up in victory."—NOTES ON 1 COR. 15: 58.

Soar we now where Christ has led,
Following our exalted head;
Made like him, like him we rise,
Our's the cross, the grave, the skies.

January 9.

Let him that is full of joy and love, take heed lest he fall into pride; he that is calm, lest he fall into desire; and he that is in heaviness through manifold temptations, lest he fall into anger or impatience.—JOURNAL.

Ten thousand snares my path beset;
Yet will I Lord the work complete,
Which thou to me hast given;
Regardless of the pain I feel,
Close by the gates of death and hell,
I urge my way to heaven.

January 7.

January 8.

January 9.

January 10.

Now with God one day is as a thousand years. It plainly follows, that the quantity of time is nothing to him; centuries, years, months, days, hours and minutes are exactly the same. Consequently he can as well sanctify in a day after we are justified as a hundred years.—LETTER TO MRS. A. F.

Lord, if I on thee believe,
The second gift impart;
With the indwelling spirit give
A new, a contrite heart.

January 11.

Only believe! then he turns your heaviness into joy. Do not think you are not humble enough, not contrite enough, not earnest enough. You are nothing; but Christ is all, he is yours.—LETTER TO LADY MAXWELL.

With simple faith on thee I call,
My Life, my Light, my All:
I wait the moving of the pool;
I wait the word that speaks me whole.

January 12.

Have you received a gleam of light from above, a spark of faith? Oh, let it not go! Hold fast by faith that token of his love, that earnest of your inheritance. Come just as you are and come boldly to the throne of grace.—LETTER TO LADY MAXWELL.

Eager for thee I ask and pant
So strong the principle divine,
Carries me out with sweet constraint,
Till all my hallowed soul is thine.

January 10.

January 11.

January 12.

January 13.

How much are men divided in their expectations concerning the ensuing year! Will it bring a large harvest of temporal calamities or of spiritual blessings? Perhaps of both; of temporal afflictions preparatory to spiritual blessings.—JOURNAL.

Our residue of days or hours
Thine, wholly thine, shall be;
And all our consecrated powers
A sacrifice to thee.

January 14.

Indeed nervous disorders are, of all others, enemies to the joy of faith. But the essence of it, that confidence in a loving, pardoning God, they can neither destroy nor impair. Nay, as they keep you dead to all below, they may further you therein.—LETTER TO LADY MAXWELL.

Thy power in human weakness shown,
Shall make us all entire;
We now thy guardian presence own,
And walk unburned in fire.

January 15.

Let us be all for God. He has created the whole, our whole body, soul and spirit. He that bought us hath redeemed the whole; and let him take the purchase of his blood.—LETTER TO LADY MAXWELL.

Our souls and bodies we resign;
With joy we render thee
Our all, no longer ours, but thine
To all eternity.

January 13.

January 14.

January 15.

January 16.

If you find anything hurts you, draws your soul from God, I conjure you, flee for your life! In that case you must not stand on ceremony; you must escape without delay.

I want a principle within
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near.
I want the first approach to feel
Of pride, or fond desire;
To catch the wandering of my will,
And quench the kindling fire.

January 17.

The knowledge of ourselves is true humility; and without this we cannot be freed from vanity; a desire of praise being inseparably connected with every degree of pride. Continual watchfulness is absolutely necessary, to hinder this from stealing upon us.—LETTER TO MISS J. C. M.

Ah! give me, Lord, myself to feel;
My total misery reveal:
Ah! give me Lord (I still would say),
A heart to mourn, a heart to pray.

January 18.

There is no general rule whereby we can always determine whether a thought comes from a good or an evil spirit; but on all particular occasions we may plead that promise, "If a man be willing to do my will, he shall know of the doctrine," or suggestion by the light then given, whether it be of God.

Still will I strive and labor still,
With humble zeal to do thy will,
And trust in thy defense:
My soul into thy hands I give;
And, if he can obtain thy leave,
Let Satan pluck me thence!

January 16.

January 17.

January 18.

January 19.

To believe the being and attributes of God is the faith of a heathen. To believe the Old Testament and trust in him that was to come, was the faith of a Jew. To believe Christ gave himself for me, is the faith of a Christian.—LETTER TO THEOPHILUS LESSEY.

By faith we know thee strong to save;
(Save us, a present Saviour thou!)
Whate'er we hope, by faith we have,
Future and past subsisting now.

January 20.

"What then is religion?" "It is happiness in God, or in the knowledge and love of God. It is "faith working by love;" producing "righteousness, and peace, and joy in the Holy Ghost."—TO MR. C.

Stronger than death or hell
The sacred power we prove;
And, conquerors of the world, we dwell
In heaven, who dwell in love.

January 21.

Beware of reasoning on those points which are far too high for you. Such knowledge is too wonderful for us, we cannot attain unto it. His ways are unsearchable, and his judgments a great deep.—TO MISS BAKER.

Sole, self-existing God and Lord,
By all thy heavenly hosts adored,
Let all on earth bow down to thee,
And own thy peerless majesty.

January 19.

January 20.

January 21.

January 22.

If you seek your happiness in God alone, you will never be disappointed; if in anything else you surely will; for all creatures are broken cisterns.—To Thomas Broadbent.

Happy soul, that free from harms,
Rests within his Shepherd's arms!
Who his quiet shall molest?
Who shall violate his rest?
Jesus doth his spirit bear:
Jesus takes his every care:
He who found the wandering sheep,
Jesus, still delights to keep.

January 23.

When the witness and the fruit of the Spirit meet together, there can be no stronger proof that we are of God.—To A. Clarke.

We by his spirit prove
And know the things of God,
The things which freely of his love
He hath on us bestowed:
His spirit to us he gave,
And dwells in us, we know
The witness in ourselves we have,
And all its fruits we show.

January 24.

I believe at the time that any first receive the peace of God, a degree of holy boldness is connected with it; and that all persons when they are newly justified, are called to bear witness to the truth.—Letter to Miss Cooke.

Jesus all the day long
Was my joy and my song:
O that all his salvation might see!
"He hath loved me," I cried,
"He hath suffered and died
To redeem even rebels like me!"

January 22.

January 23.

January 24.

January 25.

The plerophory, or full assurance of faith, is such a clear conviction of being now in the favor of God as excludes all fear or doubt concerning it.—To H. A. Roe.

The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence,
Their heavenly origin display.

January 26.

God has not only promised, but confirmed that promise by an oath, that you "shall serve him in righteousness and holiness all the days of your life." By what art can this be made to mean the last day, or the last moment of your life?—To Miss A.

The most impossible of all
Is, that I e'er from sin should cease;
Yet shall it be, I know it shall;
Jesus look to thy faithfulness;
If nothing is too hard for thee,
All things are possible to me.

January 27.

Use now all the grace you have; this is certainly right; but also now expect all the grace you want! This is the secret of heart religion; at the present moment to work and believe.—To Miss A.

Plead we thus for faith alone,
Faith which by our works is shown;
God it is that justifies;
Only faith the grace applies;—
Active faith that lives within,
Conquers earth, and hell, and sin,
Sanctifies, and makes us whole,
Forms the Saviour in the soul.

January 25.

January 26.

January 27.

January 28.

For many years I had a kind of scruple with regard to praying for temporal things. But three or four years ago I was thoroughly persuaded that scruple was unnecessary. Being then straightened much, I made it a matter of prayer; and I had an immediate answer.—LETTER TO MISS HILTON.

He makes the grass the hills adorn,
And clothes the smiling fields with corn:
The beasts with food his hands supply,
And the young ravens when they cry.

January 29.

Beware of foolish desires! beware of inordinate affections! beware of worldly cares! but above all I think you should beware of wasting time in what is called innocent trifling.—LETTER TO MRS. HILTON.

Our wasting lives grow shorter still,
As days and months increase;
And every beating pulse we tell
Leaves but the number less.

January 30.

There is frequently something very mysterious in the ways of Divine providence. A little of them we may understand; but much more is beyond our comprehension; and we must be content to say "What thou doest I know not, but I shall know hereafter."—LETTER TO MISS BARTON.

Here then I doubt no more,
But in his pleasure rest,
Whose wisdom, love, and truth, and power,
Engage to make me blest.

January 28.

January 29.

January 30.

Rapturous joy, such as is frequently given in the beginning of justification, or of entire sanctification, is a great blessing; but it seldom continues long before it subsides into calm, peaceful love. —LETTER TO MISS BARTON.

O, how happy are they,
Who their Saviour obey,
And have laid up their treasure above!
Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love.

February 1.

One reason why those who are saved from sin should freely declare it to believers is, because nothing is a stronger inducement to them to seek after the same blessing. And we ought, by every possible means to press every believer to forget the things that are behind, and with all earnestness to go on to perfection.—To Elizabeth Bennis.

Fain I would the truth proclaim,
That makes me free indeed,
Glorify my Saviour's name,
And all his virtues spread:
Jesus all our wants relieves,
Jesus mighty to redeem,
Saves and to the utmost saves,
All that come to him.

February 2.

A thousand infirmities are associated even with the highest degree of holiness; which is no other than pure love, a heart devoted to God; one design and desire.—To Elizabeth Bennis.

O love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me.

February 3.

Do you feel your own will quite gives up to God, so that you have no repugnance to his will in anything? Do you find no strivings of pride? no remains of vanity? no desire of praise? or fear of dispraise?—To H. A. Roe.

Thy will by me on earth be done,
As by the powers above,
Who always see thee on thy throne,
And glory in thy love.
I ask in confidence the grace
That I may do thy will,
As angels who behold thy face,
And all thy words fulfil.

February 1.

February 2.

February 3.

February 4.

What you say concerning the witness of the Spirit is agreeable to all sound experience. We may, in some measure, be satisfied without it in the time of broad sunshine; but it is absolutely necessary in the time of clouds and heaviness and temptation; otherwise it would be hardly possible to hold fast your confidence. —To Elizabeth Bennis.

I want the witness Lord,
That all I do is right,
According to thy will and word,
Well pleasing in thy sight.
I ask no higher state;
Indulge me but in this,
And soon or later then translate
To my eternal bliss.

February 5.

The trials which a gracious Providence sends may be a precious means of growing in grace, and particularly of increasing in faith, patience and resignation; and are they not all chosen for us by infinite wisdom and goodness?—To H. A. Roe.

In the time of my distress
Thou hast my succor been;
In my utter helplessness,
Restraining me from sin;
O how swiftly did'st thou move
To save me in the trying hour!
Still protect me with thy love,
And shield me with thy power.

February 6.

A measure of zeal and activity is given to every one, when he finds peace with God. If he earnestly and diligently uses this talent, it will surely be increased. But if he ceases (yea or intermits) to do good, he insensibly loses both the will and the power.—To Miss Ritchie.

And shall I slight my Father's love?
Or basely fear his gifts to own?
Unmindful of his favors prove?
Shall I, the hallowed cross to shun,
Refuse his righteousness to impart,
By hiding it within my heart?

February 4.

February 5.

February 6.

February 7.

"He that followeth me," says our Lord, "walketh not in darkness." Nothing can be more certain. Closely follow him, and you will never come into any darkness of soul. On the contrary, your light shall shine more and more unto the perfect day.—To Miss Ritchie.

Jesus, let all thy servants shine
Illustrious as the sun;
And, bright with borrowed rays divine,
Their glorious circuit run.
As the bright Son of righteousness,
Their healing wings display;
And let their lustre still increase
Unto the perfect day.

February 8.

When we are justified he gives one talent; to those that use this he gives more. When we are sanctified, he gives, as it were, five talents. And if you use the whole power which is then given, he will not only continue that power but increase it every day.—To Miss Ritchie.

Oh, that each in the day of his coming may say,
"I have fought my way through;
I have finished the work thou did'st give me to do!"
Oh, that each from his Lord may receive the glad word,
"Well and faithfully done!
Enter into my joy, and sit down on my throne!"

February 9.

Your present business is, not to reason whether you should call your experience thus or thus; but go straight to Him that loves you, with all your wants how great or how many so ever they are. Then all things are ready; help, while you ask is given. You have only to receive by simple faith.

Father, I stretch my hands to thee;
No other help I know:
If thou withdraw thyself from me.
Ah! Whither shall I go!

February 7.

February 8.

February 9.

February 10.

Some of the mystic writers do not choose to speak plainly; some of them know not how. But, blessed be God, we do; and we know there is nothing deeper, there is nothing better, in heaven or earth than love! So that we see distinctly what we have to aim at.—To Miss Ritchie.

More and more let love abound;
Let us never, never rest,
Till we are in Jesus found,
Of our paradise possessed.

February 11.

Whatever ends are answered by prayer, this is one, and it seems a primary one, that we may have the petitions we ask of Him. Asking is the appointed means of receiving; and that for others as well as for ourselves.—To Miss Bishop.

O wondrous power of faithful prayer!
What tongue can tell the almighty grace?
God's hands or bound or open are,
As Moses or Elijah prays;
Let Moses in the spirit groan,
And God cries out, "Let me alone!"

February 12.

You must not give place, no, not for a day, to inactivity. Nothing is more apt to grow upon the soul: the less you speak or act for God, the less you may. If elder persons do not speak, you are called, like Elihu, to supply this lack of service. Whether you are young or old is not material; speak, and spare not!—To Miss Ritchie.

Forth in thy name, O Lord, I go,
My daily labors to pursue;
Thee, only thee, resolved to know,
In all I think, or speak, or do.

February 10.

February 11.

February 12.

February 13.

But what is the essential part of heaven? Undoubtedly it is to see God, to know God, to love God. We shall then know both his nature, and his works of creation and providence, and of redemption.—To Miss Bishop.

The everlasting doors
Shall soon the saints receive,
Above yon angel powers
In glorious joy to live;
Far from a world of grief and sin,
With God eternally shut in.

February 14.

Whenever there is a dependence, though frequently secret and unobserved, on any outward thing, it is the mercy of God which disappoints us of our hope, that we may be made sensibly convinced, "neither is he that planteth any thing, nor he that watereth, but God that giveth the increase."—To Miss Bennis.

Other refuge have I none;
Hangs my helpless soul on thee;
Leave, ah, leave me not alone,
Still support and comfort me.

February 15.

Faith is given according to our present need. You have now such faith as is necessary for your living unto God. As yet you are not called to die. When you are you shall have faith for this also. To-day improve the faith you now have, and trust God with to-morrow.—To Miss Bishop.

Thou on the Lord rely,
So safe shalt thou go on;
Fix on his work thy steadfast eye,
So shall thy work be done.

February 13.

February 14.

February 15.

February 16.

It is no wonder that finite can not measure infinite; that man cannot comprehend the ways of God. There always will be something incomprehensible, something like himself, in all his dispensations. We must therefore be content to be ignorant, until eternity opens our understanding.—To Mrs. Bennis.

Here then I doubt no more,
But in his pleasure rest,
Whose wisdom, love, and truth, and power,
Engage to make me blest.

February 17.

The difference between heaviness and darkness of soul (the wilderness state), should never be forgotten. Darkness (unless in the case of bodily disorder) seldom come upon us but by our own fault. It is not so with respect to heaviness, which may be occasioned by a thousand circumstances, such as frequently neither our wisdom can forsee nor our power prevent.—To Miss Bishop.

Thou dost conduct thy people
Through torrents of temptation;
Nor will we fear, while thou art near,
The fire of tribulation.

February 18.

Whereunto you have attained, hold fast; and when you feel the roughest and strongest assault, when the enemy comes in like a flood, do not reason, do not (in one sense) fight with him; but sink down in the presence of your Lord, and simply look up, telling him, "Lord I cannot help myself . . . I am all thine, . . . keep that safe which is committed to thee."

Why should the foe thy purchase seize?
Remember, Lord, thy dying groans:
The need of all thy sufferings these;
O claim them for thy ransomed ones!

February 16.

February 17.

February 18.

February 19.

A will steadily and uniformly devoted to God is essential to a state of sanctification; but not a uniformity of joy, or peace, or happy communion with God. These may rise and fall in various degrees; nay, may be affected either by the body or by diabolical agency, in a manner which all our wisdom can neither understand nor prevent.

Be this my one great business here,
With serious industry and fear
  Eternal bliss to ensure;
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
  And to the end endure.

February 20.

It is devoutly to be wished for, that we may rejoice evermore, and it is certain, the inward kingdom of God implies not only righteousness and peace, but joy in the Holy Ghost. You have therefore reason to ask for, and to expect, the whole Gospel blessing.—To Miss Bosanquet.

He all his foes shall quell,
  And all our sins destroy;
Let every bosom swell
  With pure seraphic joy;
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.

February 21.

We so become all things to all, as not to hurt our own souls, when we first secure a single eye, a steady design, to please all for their good to edification; and then take care that our discourse be always good to the use of edifying.—To Miss Bishop.

Make us of one heart and mind,
Courteous, pitiful and kind,
Lowly, meek in thought and word,
Altogether like our Lord.
Let us for each other care,
Each the other's burden bear;
Let thy church the pattern give,
Show how true believers live.

February 19.

February 20.

February 21.

February 22.

To be enabled to relieve those that are in want is one excellent part of self-denial. But you must not imagine that this will be the only one. No; you have a message from God to those to whom no one almost dare speak the plain truth.—To Miss Bishop.

Master, I own thy lawful claim,
Thine, wholly thine, I long to be!
Thou seest, at last, I willing am
Wher'er thou go'st to follow thee;
Myself in all things to deny;
Thine, wholly thine to live and die.

February 23.

I do not wonder you should meet with trials; it is by these your faith is made perfect. You will find many things, both in your heart and life, contrary to the perfection of the Adamic law; but it does not follow that they are contrary to the law of love; let this fill your heart and it is enough.—To Mrs. Bennis.

The sharpness of thy two-edged sword
Enable me to endure
Till bold to say, "My hallowing Lord
Hath wrought a perfect cure."
O that, with all thy saints, I might
By sweet experience prove
What is the length, and breadth and height
And depth, of perfect love!

February 24.

Meantime bear your cross and it will bear you. Seek an inward not an outward change. What you want is only inward liberty, the glorious liberty of the children of God. And how soon may you enjoy this! Who knows what a day, an hour, a moment may bring forth? . . . Why should it not be to-day?—To Miss Bishop.

That blessed law of thine,
Jesus to me impart;
The spirit's law of life divine,
O write it on my heart!
Implant it deep within,
Whence it may ne'er remove,
The law of liberty from sin,
The perfect law of love.

February 22.

February 23.

February 24.

February 25.

Nothing is sin, strictly speaking, but a voluntary transgression of a known law of God. Therefore every voluntary breach of the law of love is sin; and nothing else if we speak properly.—To Mrs. Bennis.

Give us ourselves and thee to know
In this our gracious day;
Repentance unto life bestow,
And take our sins away.

February 26.

It is certainly most profitable for us to have a variety of seasons. We could not bear either to be constantly in storms, or constantly in a calm; but we are not certain, we cannot judge what proportion of one or the other is best for us. So it is well we are not left to our own wisdom, that we do not choose for ourselves.—To Miss Bishop.

Thankful I take the cup from thee,
Prepared and mingled by thy skill;
Though bitter to the taste it be,
Powerful the wounded soul to heal.

February 27.

I think you make most of your trials by unbelief and giving too much way to reasoning. Do not stoop to reason with the adversary, but flee to the Strong for more strength, which by asking, you will receive.—To Mrs Bennis.

If to the right or left I stray,
His voice behind me may I hear,
"Return, and walk in Christ, thy way;
Fly back to Christ, for sin is near!"

February 25.

February 26.

February 27.

February 28.

I thought you had been in more danger of being hurt by worldly abundance than worldly care. But we can not stand under either one or the other, unless we be endued with power from above; and that continually.—To Mrs. Bennis.

The praying spirit breathe,
  The watching power impart,
From all entanglements beneath
  Call off my peaceful heart;
My feeble mind sustain,
  By worldly thoughts oppressed;
Appear and bid me turn again
  To my eternal rest.

February 29.

Be exceeding wary in your conversation, that it may be worthy of the Gospel of Christ. Let not the liveliness of your spirit lead you into levity; cheerful seriousness is the point to aim at. To a Young Disciple.

What! never speak one evil word,
  Or rash, or idle, or unkind!
O how shall I, most gracious Lord,
  This mark of true perfection find?
Thy sinless mind in me reveal;
  Thy spirit's plentitude impart,
And all my spotless life shall tell,
  The abundance of a loving heart?

February 28.

February 29.

March 1.

It is certain the Scripture by "prayer" almost always means vocal prayer. And whosoever intermits this for any time, will neither pray with the voice nor the heart. It is therefore our wisdom to force ourselves to prayer; to pray whether we can pray or not. And many times, while we are so doing, the fire will fall from heaven.—To Miss Bishop.

To God your every want
In instant prayer display;
Pray always; pray and never faint,
Pray, without ceasing pray.

March 2.

There is a danger of every believer's mistaking the voice of the enemy, or of his own imagination, for the voice of God. And you can distinguish one from the other, not by any written rule, but only by the unction of the Holy One.—To a Young Disciple.

Spirit of faith, come down,
Reveal the things of God;
And make to us the Godhead known,
And witness with the blood;
'Tis thine the blood to apply,
And give us eyes to see,
That he who did for sinners die,
Hath surely died for me.

March 3.

All the knowledge you want is comprised in one book,—the Bible. When you understand this you will know enough. I advise you, therefore, to begin every day (before or after private prayer) with reading a portion, more or less, of the Old or New Testament, or of both, if you have time. To a Young Disciple.

Rising to sing my Saviour's praise,
The way I publish all day long:
And let thy precious word of grace
Flow from my heart and fill my tongue;
Fill all my life with purest love,
And join me to thy Church above.

March 1.

March 2.

March 3.

March 4.

You may undoubtedly lose what God has given; but you never need. Is not his grace sufficient for you? Is not his strength made perfect in weakness? To A Young Disciple.

My steadfast soul, from falling free,
Shall then no longer move,
While Christ is all the world to me,
And all my soul is love.

March 5.

What is the real value of a thing, but the price it will bear in eternity? Let no study swallow up, or intrench upon the hours of private prayer. Simplify both religion and every part of learning as much as possible. Be all alive to God and you will be useful to men.—To Joseph Benson.

Be this my one great business here,
With serious industry and fear
Eternal bliss to ensure;
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure.

March 6.

I admired a holy man in France, who, considering the state of one who was full of doubts and fears, forbade him to think of his sins at all, and ordered him to think only of the love of God in Christ. The fruit was, all his fears vanished away, and he lived and died in the triumph of faith.—To Miss Bishop.

Thou seest my feebleness;
Jesus be thou my power
My help and refuge in distress,
My fortress and my tower.
My soul to thee alone,
Now therefore I commend:
Thou, Jesus, love me as thine own,
And love me to the end.

March 4.

March 5.

March 6.

March 7.

And with all zeal and diligence confirm the brethren,— 1. In holding fast that whereunto they have attained; namely, the remission of all their sins, by faith in a bleeding Lord. 2. In expecting a second change, whereby they shall be saved from all sin, and perfected in love.—To Joseph Benson.

Jesus the crowning grace impart!
Bless me with purity of heart,
That, now beholding thee,
I soon may view thy open face,
On all thy glorious beauties gaze,
And God forever see.

March 8.

You look inward too much, and upward too little.

Christ is ready to impart
Life to all, for life who sigh;
In thy mouth and in thy heart
The word is ever nigh.

Encourage yourself to trust in him that is your point; then he will do all things well.—To Miss Bishop.

Whither, O whither should I fly,
But to my loving Saviour's breast?
Secure within thine arms to lie,
And safe beneath thy wings to rest.

March 9.

We must build with one hand while we fight with the other. And this is the great work, not only to bring souls to believe in Christ but to build them up in our most holy faith. How grievously are they mistaken who imagine, that, as soon as the children are born they need take no more care of them. The chief care then begins.—To Miss Bishop.

Help us to build each other up,
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love.

March 7.

March 8.

March 9.

March 10.

Are not the love of God and our neighbor good tempers? And so far as these reign in the soul, are not the opposite tempers, worldly mindedness, malice, cruelty, revengefulness, destroyed? Indeed, the unclean spirit, though driven out, may return and enter again; nevertheless he was driven out. I use the word *destroyed*, because St. Paul does. *Suspended* I cannot find in my Bible.—To Joseph Benson.

Jesus, my Life, thyself apply;
Thy Holy Spirit breathe:
My vile affections crucify;
Conform me to thy death,
Conqueror of hell, and earth, and sin,
Still with the rebel strive:
Enter my soul and work within,
And kill, and make alive.

March 11.

"Child," said my father to me, when I was young, "you think to carry everything by dint of argument. But you will find by and by how little is ever done in the world by clear reason." Very little indeed. Passion and prejudice govern the world. It is our part, by religion and reason joined, to counteract them all we can.—To Joseph Benson.

Come, thou incarnate Word,
Gird on thy mighty sword,
Our prayer attend;
Come, and thy people bless,
And give thy word success,
Spirit of holiness,
On us descend!

March 12.

Whatever designs a man has, whatever he is proposing to do, either for himself or his friends, when his spirit goes hence all is at an end. And it is in this sense and that only that "all our thoughts perish." Otherwise, all our thoughts and designs, are noted in his book who accepts us according to our willing mind, and rewards intentions as well as actions.

I want a principle within,
Of jealous godly fear;
A sensibility to sin,
A pain to feel it near.

March 10.

March 11.

March 12.

March 13.

It is not strange if the leading of one soul be very different from that of another. The same Spirit worketh in every one; and yet worketh several ways according to his own will. It concerns us to follow our own light; seeing we are not to be judged by another's conscience.—To Mrs. Fletcher.

A charge to keep I have,
A God to glorify;
A never dying soul to save,
And fit it for the sky.

March 14.

"True Simplicity," says Fenelon, "is that grace whereby the soul is delivered from all unprofitable reflections on itself." I add, "And upon all other persons and things." And it is the mere gift of God, not naturally annexed either to greatness or littleness of understanding.—To Miss Bishop.

Hence may all our actions flow,
Love the proof that Christ we know;
Mutual love the token be,
Lord, that we belong to thee:
Love, thine image, love impart;
Stamp it now on every heart.

March 15.

You have no reason to fear, but as your days so shall your strength be. Hitherto hath the Lord helped you. He has delivered; and you may rest assured that he will yet deliver. He gave and he took away; but still you can praise him, since he does not take his spirit from you.—To Mrs. Fletcher.

Jesus, Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is nigh.

March 13.

March 14.

March 15.

March 16.

When the Son of Man shall come in his glory, and assign every man his own reward, that reward will undoubtedly be proportioned. 1. To our inward holiness, our likeness to God. 2. To our works: and 3. To our sufferings. Therefore, whatever you suffer in time, you will be an unspeakable gainer in eternity.—To Miss Bolton.

Beyond the bounds of time and space,
Look forward to that heavenly place,
The saint's secure abode;
On faith's strong eagle pinions rise,
And force your passage to the skies,
And scale the mount of God.

March 17.

To seek for a particular deliverance from one sin only is mere lost labor. If it could be attained it would be of little worth, for another would rise in its place; — but indeed it cannot before there is a general deliverance from the guilt and power of all sin. This is the thing which you want, and which you should be continually seeking for.—To Mr. Valton.

Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within,
Till I am wholly lost in thee.

March 18.

It is a great step toward Christian resignation, to be thoroughly convinced of that great truth, that there is no such thing as chance in the world; that fortune is only another name for providence; only it is covered providence. An event, the cause of which does not appear, we commonly say, comes by chance. O no, it is guided by an unerring hand; it is the result of infinite wisdom and goodness.—To Miss Bolton.

In all my ways thy hand I own,
Thy ruling providence I see;
Assist me still my course to run,
And still direct my paths to thee.

March 16.

March 17.

March 18.

March 19.

Perhaps the best way to examine your own growth is, first, to consider whether your own faith remains unshaken. Do you continually see him that is invisible? Have you as clear an evidence of the spiritual as of the invisible world? Are you always conscious of the presence of God, and of his love of your soul? In what sense do you pray, without ceasing? Do you never shrink at death?—To Miss Savage.

For more we ask; we open then
Our hearts to embrace thy will;
Turn, and revive us, Lord, again;
With all thy fulness fill.

March 20.

It is easy to see the difference between those two things, sinfulness and helplessness. The former you need feel no more; the latter you will feel as long as you live. And indeed the nearer you draw to God, the more sensible of it you will be. But beware this does not bring you into the least doubt of what God has done for your soul.

O that I might now decrease!
O that all I am might cease!
Let me into nothing fall:
Let my Lord be all in all!

March 21.

Now stand fast in the beginning of liberty, wherewith Christ hath made you free. Yet do not stand still. This is only the dawn of day: the Sun of righteousness will rise upon you, in quite another manner than you have hitherto experienced.—To Miss Stokes.

O Sun of righteousness, arise
With healing in thy wing;
To my diseased, my fainting soul,
Life and Salvation bring.

JOHN WESLEY.

March 19.

March 20.

March 21.

March 22.

It is the more difficult to distinguish right and wrong tempers, or passions, because, in several instances, the same motion of the blood and animal spirits attend both one and the other. Therefore in many cases, we cannot distinguish them, except by the unction of the Holy One.—To a Young Disciple.

O that my tender soul might fly
The first abhored approach of ill,
Quick as the apple of an eye,
The slighest touch of sin to feel.

March 23.

We are sure the means which our blessed Lord uses to conform us to his image are the very best; for he cannot but do all things well; therefore, whenever it pleases him to send affliction, then affliction is best. Yet we must not imagine he is tied down to this or that he cannot give any degree of holiness without it.—To Mr. Bogie.

At last I own it cannot be
That I should fit myself for thee:
Here, then, to thee I all resign;
Thine is the work and only thine.

March 24.

In order to speak for God, you must not confer with flesh and blood, or you will never begin. You should vehemently resist the reasoning devil, who will never want arguments for your silence. Indeed, naturally all the passions justify themselves; so do fear and shame in particular. In this case, therefore, the simple, childlike boldness of faith is peculiarly necessary.—To Miss Stokes.

O may I learn the art,
With meekness to reprove:
To hate the sin with all my heart.
But still the sinner love.

March 22.

March 23.

March 24.

March 25.

It is certain every promise has a condition; yet that does not make the promise of none effect; but by the promise you are encouraged and enabled to fulfill the condition. You might like it better, were there no condition; but that would not answer the design of him that makes it.—To a Young Disciple.

Be it according to thy word;
Accomplish now thy work in me:
And let my soul to health restored,
Devote its deathless powers to thee.

March 26.

You must not set the great blessing afar off, because you find much war within. Perhaps this will not abate, but rather increase, till the moment your heart is set at liberty. The war will not cease *before* you attain, but *by* your attaining the promise. And if you look for it by *naked* faith, why may you not receive it *now?*

I would, but thou must give the power;
My heart from every sin release;
Bring near, bring near the joyful hour,
And fill me with thy perfect peace.

March 27.

It is undoubtedly our duty to use the most probable means we can for either preserving or restoring our health. But, after all, God does continually assert his own right of saving both souls and bodies. He blesses the medicines, and they take place; he withdraws his influence and they avail nothing.—To Mr. Brackenbury.

I rest beneath the Almighty's shade,
My griefs expire, my troubles cease;
Thou, Lord, on whom my soul is stayed,
Wilt keep me still in perfect peace.

March 25.

March 26.

March 27.

March 28.

It is true, the full assurance of hope excludes all doubt of our final salvation; but it does not, and cannot, continue any longer than we continue with God. And it does not include any assurance of our future behavior.—To a Young Disciple.

Thrice blessed, bliss-inspiring hope!
It lifts the fainting spirits up,
It brings to life the dead:
Our conflicts here shall soon be past,
And you and I ascend at last,
Triumphant with our head.

March 29.

We have but one point in view; to be altogether Christians, Scriptural, rational Christians. For which we well know, not only the world, but the almost Christians, will never forgive us.

God of Israel's faithful three
Who braved a tyrant's ire,
Nobly scorned to bow the knee,
And walked, unhurt, in fire;
Breathe their faith into my breast,
Arm me in the fiery hour;
Stand, O Son of man, confessed
In all thy saving power.

March 30.

Sometimes there is a painful conviction of sin preparatory to full sanctification; sometimes a conviction that has far more pleasure than pain, being mixed with joyful expectation.—To Miss Bishop.

Come in this accepted hour;
Bring thy heavenly kingdom in;
Fill us with thy glorious power,
Rooting out the seeds of sin.

March 28.

March 29.

March 30.

One cannot be saved from evil tempers, without being wholly devoted to God; neither can a soul be all devoted to God, without being saved from all sin; but it is often exceeding hard to judge of others, whether they are saved from all evil tempers, and whether they are all devoted to God, or not; yea, it is hard to judge for ourselves; nay, we cannot do it, without the anointing of the Holy One.—TO A YOUNG DISCIPLE.

Lord we believe to us and ours,
The Apostolic promise given:
We wait the pentecostal powers,
The Holy Ghost sent down from heaven.

April 1.

At many times our advances in the race set before us are clear and perceptible; at other times they are no more perceptible (at least to me) than the growth of a tree. At any time you may pray,——

"Strength and comfort from thy word,
Imperceptibly supply."

And when you perceive nothing, it does not follow that the work of God stands still in your soul.—To a Young Disciple.

Gently will he lead the weak,
Bruised reeds he will not break;
Touched with sympathizing care,
Thee in his arms shall bear.

April 2.

The difference between temptation and sin is generally plain enough to all that are simple of heart; but in some exempt cases it is not plain; there we want the unction of the Holy One. Voluntary humility, calling every defect a sin, is not well pleasing to God. Sin, properly speaking, is neither more nor less than a "voluntary transgression of a known law of God."—To a Young Disciple.

Come, Holy Ghost, our hearts inspire;
Let us thine influence prove;
Source of the old prophetic fire,
Fountain of life and love.

April 3.

None, are or can be saved but those who are by faith made inwardly and outwardly holy. But this holy faith is the gift of God; and he is never straightened for time. He can as easily give this faith in a moment as in a thousand years. He frequently does give it on a death bed, in answer to the prayers of believers, but rarely if ever to those who had continued unholy, upon the presumption that he would save them at last.—To a Young Disciple.

What is our calling's glorious hope,
But inward holiness?
For this to Jesus I look up
I calmly wait for this.

April 1.

April 2.

April 3.

April 4.

It is of admirable use to bear the weakness, nay, even the faults of the real children of God. And the temptations to anger which rise therefore are often more profitable than any other. Yet surely for the present, they are not joyous but grievous: afterwards comes the peaceable fruits.—To a Young Disciple

Help us to help each other, Lord,
Each other's cross to bear:
Let each his friendly aid afford,
And feel his brother's care.

April 5.

It is not always a defect to mind one thing at a time. And an aptness so to do, to employ the whole vigor of the mind on the thing in hand, may answer excellent purposes. Only you have need to be exceeding wary, lest the thing you pursue be wrong. First be well assured, not only that it is good, but that it is the best thing for you at the time; and then, whatsoever your hand findeth to do, do it with your might.—To a Young Disciple.

If to the right or left I stray,
That moment, Lord, reprove;
And let me weep my life away,
For having grieved thy love.

April 6.

When I was at Oxford, and lived almost like a hermit, I saw not how any busy man could be saved. I scarce thought it possible for a man to retain a Christian spirit, amidst the noise and bustle of the world. God taught me better by my own experience. I had ten times more business in America than I ever had in my life. But it was no hindrance to silence of spirit.—To a Member.

Forth in thy name, O Lord, I go,
My daily labors to pursue;
Thee, only thee, resolved to know
In all I think, or speak, or do.

April 4.

April 5.

April 6.

April 7.

Entire sanctification, or Christian perfection is neither more nor less than pure love; love expelling sin, and governing both the heart and life of a child of God. The refiner's fire purges out all that is contrary to love, and that many times with a pleasing smart.—To Mr. Churchey.

Refining fire go through my heart;
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.

April 8.

As soon as you had your armor on, it was fit that it should be proved: So God prepared for you the occasion of fighting, that you might conquer, and might know both your own weakness and his strength. Each day will bring just temptation enough, and power to conquer it.—To Miss Briggs.

Who bow to Christ's command,
Your arms and hearts prepare;
The day of battle is at hand—
Go forth to glorious war.

April 9.

The properties of Christian friendship are the same as the properties of love; with those which St. Paul so beautifully describes in the thirteenth chapter of the First Epistle to the Corinthians. And it produces as occasions offer, every good word and work. Many have laid down the rules whereby it is regulated; but they are not to be comprised in a few lines. One is, "Give up every thing to your friend except your conscience."—To a Member.

While we walk with God in light,
God our hearts doth still unite;
Dearest fellowship we prove,
Fellowship in Jesus' love.

April 7.

April 8.

April 9.

April 10.

There is scarcely any word of so extensive sense as Wisdom. It frequently means the whole of religion. And indeed no one can be termed thoroughly wise until he is altogether a Christian. To devote all our thoughts and actions to God, this is our highest wisdom; and so far as we inwardly and outwardly swerve from this, we walk as fools, and not as wise.—To a Member.

Wisdom divine! Who tells the price
Of wisdom's costly merchandise;
Wisdom to silver we prefer,
And gold is dross compared to her.

April 11.

To use the grace given is a sure way to obtain more grace. To use all the faith you have will bring an increase of faith. But this word is of very wide extent: it takes in the full exercise of every talent.—To a Member.

Jesus, confirm my heart's desire
To work, and speak, and think for thee;
Still let me guard the holy fire,
And still stir up thy gift in me.

April 12.

A jealous fear of offending God is good. But what have you to do with any other fear? Let love cast it all out; and at the same time make you tenfold more afraid of doing any thing, small or great, which you can not offer up as a holy sacrifice, acceptable to God through Jesus Christ.—To Miss Furley.

Arm me with jealous care,
As in thy sight to live;
And O, thy servant, Lord, prepare,
A strict account to give.

April 10.

April 11.

April 12.

April 13.

There ought to be in us (as there is in our Lord) not barely a perception in the understanding that this or that is evil; but also an emotion of mind, a sensation or passion suitable thereto. This anger at sin, accompanied with love and compassion to the sinner is so far from being itself a sin, that it is a duty.—To a Member.

I want a godly fear,
A quick discerning eye,
That looks to thee when sin is near,
And sees the tempter fly;
A spirit still prepared,
And armed with jealous care
Forever standing on its guard;
And watching unto prayer.

April 14.

A position which I hold is this: "A person may be cleansed from all sinful tempers, and yet need the atoning blood;" For what? "For negligences and ignorances;" for both words and actions (as well as omissions) which are in a sense, transgressions of the perfect law. And I believe no one is clear of these till he lays down this corruptible body.—To S. F.

The atonement of thy blood apply,
Till faith to sight improve;
Till hope in full fruition die,
And all my soul be love.

April 15.

The grand maxims which obtain in the world are, the more power, the more money, the more learning, and the more reputation a man has, the more good he will do. And whenever a Christian pursuing the noblest ends, forms his behavior by these maxims, he will infallibly decline into worldly prudence.—Letter to ———

Vain, delusive world, adieu,
With all of creature good!
Only Jesus I pursue,
Who bought me with his blood.

April 13.

April 14.

April 15.

April 16.

It is remarkable that St. Paul places this last of all, that "love endureth all things;" and this is the sum of his wish, with regard to the Colossians, "that they might be strengthened unto all patience and long suffering with joyfulness." They who have attained this are ripe for the inheritance, and ready to salute their friends in light.—To a Member.

Free from anger and from pride,
Let us thus in God abide;
All the depths of love express,
All the heights of holiness.
Let us then with joy remove
To the family above;
On the wings of angels fly;
Show how true believers die.

April 17.

At some times we must look at outward things; such is the present condition of humanity. But we have need quickly to return home; for what avails all, but Christ reigning in the heart? Daily in his grace to grow? What else have we to care for? Only to use all the grace we have received.—To a Member.

Thou, O Christ, art all I want;
More than all in thee I find.

April 18.

I think the extent of the law of love is exactly marked out in the thirteenth of the Corinthians. Let faith fill your heart with love to Him and all mankind; then follow this living faith to the best of your understanding; meantime crying out continually, "Jesus is all to me."—To a Member.

More and more let love abound;
Let us never, never rest,
Till we are in Jesus found,
Of our paradise possessed.

April 16.

April 17.

April 18.

April 19.

Fix some part of the day for private exercises. You may acquire the taste which you have not: what is tedious at first, will afterwards become pleasant. Whether you like it or not read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days.—To John Trunbath.

May we this life improve,
To mourn for errors past;
And live each short revolving day,
As if it were our last. JOHN WESLEY.

April 20.

We are not at liberty to use what he has lodged in our hands as we please, but as he pleases, who alone is the possessor of heaven and earth, and the Lord of every creature. We have no right to dispose of anything we have, except according to his will, seeing we are not proprietors of any of these things.—Sermon—The good Steward.

Take my soul and body's powers:
Take my memory, mind, and will;
All my goods, and all my hours,
All I know, and all I feel;
All I think, or speak, or do;
Take my heart but make it new.

April 21.

"The love of money," we know, "is the root of all evil;" but not the thing itself. The fault does not lie in the money, but in them that use it. It may be used ill; and what may not? But it may likewise be used well; it is full as applicable to the best, as to the worst uses.—Sermon—The use of Money.

Never let the world break in;
Fix a mighty gulf between.

April 19.

April 20.

April 21.

April 22.

We are to love and hate, to rejoice and grieve, to desire and shun, to hope and fear, according to the rule which he prescribes, whose we are and whom we are to serve in all things. Even our thoughts are not our own in this sense ; they are not at our own disposal.—SERMON—THE GOOD STEWARD.

If so poor a worm as I
May to thy great glory live,
All my actions sanctify
All my words and thoughts receive.

April 23.

"Thou hast given me a tongue," says an ancient writer, "that I may praise thee therewith." For this purpose was it given to all the children of men, to be employed in glorifying God. Nothing therefore is more absurd than to think or say, "Our tongues are our own." They cannot be unless we have created ourselves, and so are independent of the Most High.—SERMON—THE GOOD STEWARD.

Long as I live beneath,
To thee O let me live ;
To thee my every breath
In thanks and praises give.

April 24.

But whatever it is which reason or experience shows to be destructive of health, or strength, that we may not submit to ; seeing "the life is more (valuable) than meat, and the body than raiment :" and if we are already engaged in such an employ we should change it as soon as possible, for some which if it lessen our gain, will not lessen our health.—SERMON—USE OF MONEY.

Now, O God, thine own I am,
Now I give thee back thine own
Freedom, friends, and health and fame,
Consecrate to thee alone.

April 22.

April 23.

April 24.

April 25.

There is no employment of our time, no action or consecration that is purely indifferent. All is good or bad, because all our time, as everything else we have, is not our own. All these are, as our Lord speaks, the property of another, of God, our Creator. Now these either are or are not employed according to his will. If they are so employed all is good; if not all is evil.—SERMON —THE GOOD STEWARD.

My soul and all its powers
Thine, wholly thine, shall be;
All, all my happy hours,
I consecrate to thee.

April 26.

The will of God is a path leading straight to God. The will of man, which once ran parallel with it, is now another path, not only different from it, but, in our present state, directly contrary to it; it leads from God. If therefore we walk in the one we must necessarily quit the other.—SERMON—SELF-DENIAL.

Father, Son, and Holy Ghost,
One in Three, and Three in One,
As by the celestial host,
Let thy will on earth be done.

April 27.

Our kingdom, our wisdom is not of this world; heathen custom is nothing to us. We follow no men any farther than they are followers of Christ. Hear ye him: yea, to-day, while it is called to-day, hear and obey his voice.—SERMON.

Ho! every one that thirsts draw nigh,
'Tis God invites the fallen race;
Mercy and free salvation buy;
Buy wine, and milk. and gospel grace.

April 25

April 26.

April 27.

April 28.

The "taking up," differs a little from "bearing his cross." We are then said to "bear our cross," when we endure what is laid upon us without our choice, with meekness and resignation. Whereas we do not properly "take up our cross," but when we voluntarily suffer what is in our power to avoid.—SERMON—SELF DENIAL.

Then every murmuring thought and vain,
Expires in sweet confusion lost:
I cannot of my cross complain.
I cannot of my goodness boast.

April 29.

Let this therefore, if you have not already experienced this inward work of grace, be your continual prayer: "Lord, add this to all my blessings, let me be born again! Deny whatever thou pleasest, but deny not this; let me be born from above!"—SERMON—THE NEW BIRTH.

Father, I dare believe
Thee merciful and true:
Thou wilt my guilty soul forgive,
My fallen soul renew.

April 30.

Christian faith is then, not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of his life, death, and resurrection; a recumbency on him as our atonement and life, *as given* for us, and *living in us.* —SERMON.

Believe in him who died for thee,
And, sure as he hath died,
Thy debt is paid, thy soul is free,
And thou art justified.

April 28.

April 29.

April 30.

May 1.

Use all possible diligence in your calling. Lose no time. If you understand yourself and your relation to God and man, you know you have none to spare. If you understand your particular calling, as you ought, you will have no time that hangs on your hands.—SERMON—THE USE OF MONEY.

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee.

May 2.

The *denying* ourselves, and the *taking up our cross*, in the full extent of the expression, is not a thing of small concern; it is not expedient only, as are some of the circumstantials of religion; but it is absolutely necessary, indispensibly necessary, either to our becoming or continuing his disciples.—SERMON—SELF-DENIAL.

Jesus, accept our sacrifice:
All things for thee we count but loss:
Lo! at thy word our idol dies,—
Dies on the altar of thy cross.

May 3.

When you lay out money to please your eye, you give so much for an increase of curiosity,—for a stronger attachment to these pleasures which perish in the using. While you are purchasing anything which men use to applaud, you are purchasing more vanity, Had you not then enough of vanity, senuality, curiosity before? Was there need of any addition? And would you pay for it too?—SERMON—USE OF MONEY.

Save, us in the prosperous hour,
From the flattering tempter's power,
From his unsuspected wiles,
From the world's pernicious smiles.

May 1.

May 2.

May 3.

May 4

The first and great end of God's permitting the temptations which bring heaviness to his children, is the trial of their faith, which is tried by these even as gold is tried by the fire. Now we know gold tried in the fire is purified thereby; is separated from its dross. And so is faith in the fire of temptation.—SERMON.

Give me on thee to call,
Always to watch and pray,
Lest I into temptation fall,
And cast my shield away.

May 5.

If darkness be occasioned by manifold and heavy and unexpected temptations, the best way of removing and preventing this, is to teach believers always to expect temptation, seeing they dwell in an evil world, among wicked, subtle, malicious spirits and have a heart capable of all evil.—SERMON—WILDERNESS STATE.

I have no skill the snare to shun,
But thou, O Christ, my wisdom art:
I ever into ruin run,
But thou art greater than my heart.

May 6.

Indeed our hope cannot but increase, in the same proportion with our faith. On this foundation it stands; believing in his name, living by faith in the Son of God, we hope for, we have a confident expectation of, the glory which shall be revealed; and consequently, whatever strengthens our faith, increases our hope also.

Saviour, to thee my soul looks up,
My present Saviour thou!
In all the confidence of hope,
I claim the blessing now.

May 4.

May 5.

May 6.

May 7.

How wide is the difference between darkness of soul and heaviness. Darkness, or the wilderness state, implies a total loss of joy in the Holy Ghost, heaviness does not; in the midst of this we may "rejoice with joy unspeakable." In the former, the love of God is waxed cold, if it be not utterly extinguished; in the latter it retains its full force. — SERMON — HEAVINESS THROUGH TEMPTATION.

Long as our fiery trials last,
Long as the cross we bear,
O let our soul's on thee be cast
In never-ceasing prayer.

May 8.

Even the poor ungodly poet could tell us no wicked man is happy. The reason is plain: all unholy tempers are uneasy tempers: not only malice, hatred, envy, jealousy, revenge, create a present hell in the breast, but even the softer passions, if not kept within due bounds, give a thousand times more pain than pleasure.—SERMON—NEW BIRTH.

Ye simple souls that stray,
Far from the path of peace,
That lovely unfrequented way
To life and happiness,
Why will ye folly love,
And throng the downward road? JOHN WESLEY.

May 9.

Even "Hope" when "deferred" (and how often is this the case) "maketh the heart sick;" and every desire which is not according to the will of God is liable "to pierce (us) through with many arrows;" and all those general sources of sin, pride, self-will, and idolatry, are, in the same proportion as they prevail, general sources of misery.—SERMON—NEW BIRTH.

Come, O my God, thyself reveal,
Fill all this mighty void:
Thou only canst my spirit fill;
Come, O my God! my God!

May 7.

May 8.

May 9.

May 10.

"Thou shalt call his name Jesus, for he shall save his people from their sins," and neither here, nor in other parts of Holy Writ, is there any limitation or restriction. All his people, or as it is elsewhere expressed, "all who believe in him," he will save from all their sins; from original and actual, past and present sin, "of the flesh and of the spirit."—SERMON SALVATION BY FAITH.

He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

May 11.

Let no man persuade thee, by vain words, to rest short of this prize of thy high calling. But cry unto him day and night, who "while we were without strength in due time died for the ungodly," until thou knowest in whom thou hast believed, and canst say, "My Lord and my God!"—SERMON—AN ALMOST CHRISTIAN.

Thee, and only thee, I fain would find,
And cast the world and flesh behind,
Thou, only thou, to me be given,
Of all thou hast in earth or heaven.

May 12.

And being saved from guilt, they are saved from fear, not indeed from a filial fear of offending; but from all servile fear; from that fear that hath torment: from fear of punishment; from fear of the wrath of God, whom they no longer regard as a severe Master, but as an indulgent Father.—SERMON—SALVATION BY FAITH.

Fain would I learn of thee, my God,
Thy light and easy burden prove,
The cross all stained with hallowed blood,
The labor of thy dying love.

May 10.

May 11.

May 12.

May 13.

By sincerity, I mean a real, inward principle of religion from whence these outward actions flow. And indeed if we have not this we have not heathen honesty.—SERMON—ALMOST A CHRISTIAN.

I want a true regard,
A single, steady aim,
Unmoved by threatening or reward,
To thee, and thy great name.
A jealous, just concern
For thine immortal praise;
A pure desire that all may learn
And glorify thy grace.

May 14.

Can you empty the great deep, drop by drop? Then you may reform us by dissuasions from particular vices. But let the "righteousness which is by faith" be brought in, and so shall its proud waves be stayed.—SERMON—SALVATION BY FAITH.

I know the work is only thine,
The gift of faith is all divine;
But, if on thee we call,
Thou wilt that gracious gift bestow,
And cause our hearts to feel and know
That thou hast died for all.

May 15.

And he can do much work in a short time. Many are the examples, in the Acts of the Apostles, of God shedding abroad this faith in men's hearts, like lightning from heaven. And blessed be God, there are now many living proofs that he is still "mighty to save."—SERMON.

Come, Almighty to deliver,
Let us all thy life receive;
Suddenly return, and never,
Never more, thy temples leave.

May 13.

May 14.

May 15.

May 16.

Is the love of God shed abroad in our hearts? Are our tempers the same that were in him? And are our lives agreeable thereto? Are we holy as he who hath called us is holy, in all manner of conversation?—SERMON—SCRIPTURAL CHRISTIANITY.

He wills that I should holy be:
That holiness I long to feel;
That full divine conformity
To all my Saviour's righteous will.

May 17.

To him that is justified or forgiven, God will not, "impute sin" to his condemnation. He will not condemn him on that account, either in this world or in that which is to come. His sins, all his past sins in thought, word, and deed, are covered, are blotted out, shall not be remembered or mentioned against him any more than if they had never been.—SERMON—JUSTIFICATION BY FAITH.

No condemnation now I dread,
Jesus, with all in him, is mine;
Alive in him, my living Head,
And clothed in righteousness divine.

May 18.

Go forth then thou little child that believest in him, and "his right hand shall teach thee terrible things." Though thou art helpless and weak as an infant of days, the strong man shall not be able to stand before thee Thou shalt march on under "the great Captain of thy salvation," conquering and to conquer."—SERMON—SALVATION BY FAITH.

"Courage!" your Captain cries,
Who all your toils foreknew;
"Toil ye shall have, yet all despise;
I have o'ercome for you."

May 16

May 17.

May 18.

May 19.

I am a spirit come from God and returning to God. I want to know one thing—the way to heaven. God himself has condescended to teach me the way. He hath written it down in a book. O give me that book! At any price, give me the book of God! I have it; here is knowledge enough for me. Let me be a man of one book.—PREFACE TO VOL. OF SERMONS.

When quiet in my house I sit,
Thy book be my companion still;
My joy thy sayings to repeat,
Talk o'er the records of thy will,
And search the oracles divine,
Till every heart-felt word be mine.

May 20.

Bring then all thy sins to the pardoning God, and they shall vanish away as a cloud.—SERMON.

Exults our rising soul,
Disburdened of her load,
And swells unutterably full
Of glory and of God.

May 21.

Aim at God in every thought, in every word, in every work. Swerve not in one motion of body or soul, from him, the work and the prize of thy high calling. And let all that is in thee praise his holy name.—SERMON.

Thou callest me to seek thy face,—
'Tis all I wish to seek;
To attend the whispers of thy grace,
And hear thee inly speak.

May 19.

May 20.

May 21.

May 22.

And how many are equally ignorant now, even among those who are called by the name of Christ! How many have now a zeal for God, but not accordingto knowledge, but are still "seeking to establish their own righteousness," as the ground of their pardon and acceptance.—SERMON.

We have no outward righteousness,
No merits or good works to plead;
We only can be saved by grace;
Thy grace, O Lord, is free indeed.

May 23.

Yet may a man both abstain from outward evil, and do good, and still have no religion. Yea, two persons may do the same outward work; suppose feeding the hungry, or clothing the naked, and, in the meantime, one of these be truly religious; and the other have no religion at all: for the one may act from the love of God and the other from the love of praise.—SERMON—THE WAY TO THE KINGDOM.

Save us by grace through faith alone,
A faith thou must thyself impart;
A faith that would by works be shown,
A faith that purifies the heart.

May 24.

It is wisdom to aim at the best end by the best means. Now the best end which any creature can pursue, is happiness in God. And the best end a fallen creature can pursue is, the recovery of the favor and image of God.—SERMON.

What shall I do my God to love?
My loving God to praise?
The length and breadth and height to prove,
And depth of sovereign grace?

May 22.

May 23.

May 24.

May 25.

Thou shalt delight thyself in the Lord thy God; thou shalt seek and find all happiness in him. He shall be thy shield and thy exceeding great reward, in time and eternity.

Stripped of each earthly friend,
I find them all in one;
And peace and joy which never end,
And heaven in Christ alone.

May 26.

Thy neighbor,—that is, not only thy friend, thy kinsman, or thy acquaintance; not only the virtuous, the friendly, him that loves thee, that prevents or returns thy kindness; but every child of man, every human creature, every soul which God hath made; not excepting him whom thou hast never seen in the flesh; not excepting him whom thou knowest to be unthankful and evil.—SERMON—THE WAY TO THE KINGDOM.

Go into every nation, go;
Speak to their trembling hearts and cry,—
Glad tidings unto all we show;
Jerusalem, thy God is nigh.

May 27.

The *natural* man neither fears nor loves God; one *under the law*, fears,—one *under grace*, loves him. The first has no light in the things of God, but walks in utter darkness; the second sees the painful light of hell; the third, in the joyous light of heaven. He that sleeps in death hath a false peace; he that is awakened hath no peace at all; he that believes has true peace.—SERMON.

Peace, doubting heart! my God's I am;
Who formed me man forbids my fear;
The Lord hath called me by my name;
The Lord protects, forever near.

May 25.

May 26.

May 27.

May 28.

From the time we begin to hunger and thirst, those appetites do not cease, but are more and more craving and importunate, till we either eat and drink or die. And even so, from the time we begin to hunger and thirst for the whole mind which was in Christ, these spiritual appetites do not cease, but cry more and more for their food; nor can they possibly cease, before they are satisfied, while there is any spiritual life remaining.—DISCOURSE—SERMON ON THE MOUNT.

I thirst thou wounded Lamb of God,
To wash me in thy cleansing blood;
To dwell within thy wounds; then pain
Is sweet, and life or death is gain.

Translated from the German by JOHN WESLEY.

May 29.

The necessary fruit of this love of God, is the love of our neighbor; of every soul which God hath made; not excepting our enemies; not excepting those who are now "despitefully using us,"—nay our Lord has expressed it still more strongly, teaching us "to love one another, even as he hath loved us."—SERMON.

O let us stir each other up,
Our faith by works to approve
By holy, purifying hope,
And the sweet task of love.

May 30.

Let us fear sin more than death or hell. Let us have a jealous (though not painful) fear, lest we should lean to our own deceitful hearts. "Let him that standeth take heed lest he fall."—SERMON.

Hasten the joyful day
Which shall my sins consume;
When old things shall be done away,
And all things new become.

May 28.

May 29.

May 30.

Does not every reasonable, thinking man see that he cannot possibly serve God and Mammon? Because there is most absolute contrariety, the most irreconcilable enmity between them.—SERMON ON MOUNT.

Let not the wise their wisdom boast,
The mighty glory in their might;
The rich in flattering riches trust,
Which take their everlasting flight.

June 1.

He that now loves God, that delights and rejoices in him with an humble joy, and holy delight, and an obedient love, is a child of God. But I thus delight, love and rejoice in God; therefore I am a child of God. Then a Christian can in no wise doubt of his being a child of God.—SERMON—WITNESS OF THE SPIRIT.

My God is reconciled;
His pardoning voice I hear:
He owns me for his child;
I can no longer fear.

June 2.

Whosoever thou art; dost thou commit sin, or dost thou not? If thou dost, is it willingly, or unwillingly? In either case God hath told thee whose thou art: "He that committeth sin is of the devil." If thou committest it willingly, thou art his faithful servant. If unwillingly; still thou art his servant. God deliver thee out of his hands!—SERMON—SPIRIT OF BONDAGE AND ADOPTION.

Ye slaves of sin and hell,
Your liberty receive,
And safe in Jesus dwell,
And blest in Jesus live.

June 3.

It is hard to find words in the language of men to explain "the deep things of God." Indeed there are none that will adequately express what the children of God experience.—SERMON—WITNESS OF THE SPIRIT.

O how happy are they,
Who the Saviour obey,
And have laid up their treasure above!
Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love.

June 1.

June 2.

June 3.

June 4.

"But how may one who has the real witness in himself distinguish it from presumption?" How, I pray do you distinguish day from night? How do you distinguish light from darkness or the light of a star, or a glimmering taper, from the light of the noonday sun? In like manner, there is an inherent, essential difference between spiritual light and spiritual darkness.—SERMON—WITNESS OF THE SPIRIT.

What we have felt and seen
With confidence we tell,
And publish to the sons of men,
The signs infallible.

June 5.

And see that not only thy lips, but thy life show forth his praise. He hath sealed thee for his own; glorify him then in thy body and thy spirit which are his. Beloved if thou hast this hope in thyself, purify thyself even as he is pure.—SERMON—WITNESS OF THE SPIRIT.

In me thine utmost mercy show,
And make me like thyself below,
Unblamable in grace;
Ready, prepared and fitted here,
By perfect holiness, to appear
Before thy glorious face.

June 6.

Let none ever presume to rest in any supposed testimony of the Spirit that is separate from the fruit of it. If the Spirit of God does really testify that we are the children of God, the immediate consequence will be the fruit of the Spirit, even love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance.—SERMON—WITNESS OF THE SPIRIT.

Humble, and teachable, and mild,
O may I, as a little child,
My lowly Master's steps pursue!
Be anger to my soul unknown;
Hate, envy, jealousy, be gone;
In love create thou all things new.

June 4.

June 5.

June 6.

June 7.

This (the Bible) is a lantern to a Christian's feet, and a light in all his paths. This alone he receives as his rule of right and wrong, of whatsoever is really good or evil. He esteems nothing good, but what is there enjoined, either directly or by plain consequence; he accounts nothing evil but what is here forbidden, either in terms or by undeniable inference.—SERMON—WITNESS OF OUR OWN SPIRIT.

O may the gracious words divine,
Subject of all my converse be;
So will the Lord his followers join,
And walk and talk himself with me.

June 8.

Although we are renewed, cleansed, purified, sanctified, the moment we truly believe in Christ, yet we are not then renewed, cleansed, purified, all together; but the flesh, the evil nature, still *remains*, (though subdued,) and wars against the Spirit.—SERMON—SIN IN BELIEVERS.

Saviour of the sin-sick soul,
Give me faith to make me whole;
Finish thy great work of grace;
Cut it short in righteousness.

June 9.

Whatever religion can be concealed is not Christianity. If a Christian could be hid, he could not be compared to a city set upon a hill; to the light of the world, the sun shining from heaven and seen by all the world below. Never, therefore, let it enter into the heart of him whom God hath renewed in the spirit of his mind, to hide that light, to keep his religion to himself.—DISCOURSE—SERMON ON MOUNT.

O let our love and faith abound;
O let our lives to all around,
With purest lustre shine;
That all around our works may see,
And give the glory, Lord, to thee,
The heavenly light divine.

June 7.

June 8.

June 9.

June 10.

This is that "peace of God that passeth all understanding," that serenity of soul, which it hath not entered into the heart of a natural man to conceive, and which it is not possible for even the spiritual man to utter. And it is a peace which all the powers of earth and hell are unable to take from him.—SERMON—MARKS OF NEW BIRTH.

Speak to my warring passions, "Peace."
Say to my trembling heart, "Be still;"
Thy power my strength and fortress is,
For all things serve thy sovereign will.

June 11.

Although we may, by the Spirit mortify the deeds of the body; resist and conquer both outward and inward sin; although we may *weaken* our enemies every day; yet we cannot *drive them out*. By all the grace which is given at justification, we cannot extirpate them. Most sure we cannot till it shall please our Lord to speak again to our hearts, to speak the second time, Be clean: and then only is the leprosy cleansed.—SERMON—REPENTANCE OF BELIEVERS.

Speak the second time "Be clean!"
Take away my inbred sin;
Every stumbling block remove;
Cast it out by perfect love.

June 12.

Those believers who are not convinced of the deep corruption of their hearts, or but slightly and as it were notionally convinced, have but little concern about *entire sanctification*. They may possibly hold the opinion, that such a thing is to be at death, or sometime before it, they know not when. But they have no great uneasiness for the want of it, and no great hunger and thirst after it. —SERMON—REPENTANCE OF BELIEVERS.

Scatter the last remains of sin,
And seal me thine abode;
O make me glorious all within,
A temple built of God.

June 10

June 11.

June 12.

June 13.

It is not for the tongue of man to describe this joy in the Holy Ghost. It is "the hidden manna, which no man knoweth, save he that receiveth it." But this we know, it not only remains but overflows in the depths of affliction. "Are the consolations of God small" with his children, when all earthly comforts fail? Not so. But when sufferings most abound, the consolation of his Spirit doth much more abound.—SERMON—MARKS OF NEW BIRTH.

O leave us not to mourn below,
Or long for thy return to pine;
Now, Lord, the Comforter bestow,
And fix in us the guest divine.

June 14.

This is the great reason why the providence of God has so mingled you together with other men, that whatever grace of God you have received, may, through you, be communicated to others; that every holy temper and word, and work of yours, may have an influence on them also.—DISCOURSE—SERMON ON THE MOUNT.

In them let all mankind behold
How Christians lived in days of old,
Mighty their envious foes to move,
A proverb of reproach—and love.

June 15.

He forbids only that care which poisons the blessings of to-day, by fear of what may be to-morrow; which cannot enjoy the present plenty, through apprehensions of future want. This care is not only a sore disease, a grievous sickness of soul, but also a henious offence against God, a sin of the deepest dye.—DISCOURSE—SERMON ON THE MOUNT.

Away my needless fears,
And doubts no longer mine;
A ray of heavenly light appears,
A messenger divine.

June 13.

June 14.

June 15.

June 16.

God can give the end without any means at all; but you have no reason to think he will. Therefore constantly and carefully use all those means which he has appointed to be the ordinary channels of his grace. Use every means which Scripture or reason recommends, as conducive either to the obtaining or increasing any of the gifts of God.—SERMON—NATURE OF ENTHUSIASM.

Leave no ungarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole.

June 17.

Love me with the love that is *long suffering and kind;* that is patient; if I am ignorant or out of the way, bearing and not increasing the burden; and, is tender soft and compassionate still; —that *envieth not*, if at any time it please God to prosper me in his work more than thee; love me with the love that *is not provoked*, either at my follies or infirmities.—SERMON—CATHOLIC SPIRIT.

Touched by the loadstone of thy love,
Let all our hearts agree,
And ever toward each other move,
And ever move toward thee.

June 18.

Ye know that the great end of religion is to renew our hearts in the image of God, to repair that total loss of righteousness and true holiness, which we sustained by the sin of our first parents. Ye know that all religion that does not answer this end, all that stops short of this, is no other than a poor farce, and a mere mockery of God.—SERMON—ORIGINAL SIN.

What is our calling's glorious hope,
But inward holiness?
For this to Jesus I look up;
I calmly wait for this.

June 16

June 17.

June 18.

June 19.

I have continually testified in private and in public that we are sanctified as well as justified by faith. And indeed the one of those great truths does illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition and the only condition of sanctification, exactly as it is of justification.—SERMON—SCRIPTURE WAY OF SALVATION.

O that I now the rest might know,
Believe, and enter in!
Now, Saviour, now the power bestow,
And let me cease from sin.

June 20.

But what is time? it is not easy to say, as frequently as we have had the word in our mouth. We know not what it properly is: we cannot tell how to define it. But is it not in some sense a fragment of eternity broken off at both ends?—SERMON—ON ETERNITY.

Our life is a dream; our time as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.

June 21.

What then can be a fitter employment for a wise man, than to meditate upon these things? Frequently to expand his thoughts "beyond the bounds of this dismal sphere," and to expatiate above even the starry heavens, in the fields of eternity? What a means might it be to confirm his contempt of the poor, little things of earth!—SERMON—ON ETERNITY.

Beyond the bounds of time and space,
Look forward to that heavenly place,
The saint's secure abode.

June 19.

June 20.

June 21.

June 22.

Remember that God presides over every individual as over the universe; and the universe as over each individual. So that you may boldly say,

"Father how wide thy glories shine,
Lord of the universe and mine!
Thy goodness watches o'er the whole,
As all the world were but one soul;
Yet counts my every sacred hair,
As I remained thy single care."

SERMON—ON ETERNITY.

God of my life, whose gracious power
Through varied deaths my soul hath led,
Or turned aside the fatal hour,
Or lifted up my sinking head.

June 23.

Whatsoever the generality of people think, it is certain that opinion is not religion; no, not right opinion; assent to one or to ten thousand truths. There is a wide difference between them; even right opinion is as distant from religion as the east is from the west.—SERMON—ON THE TRINITY.

Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.

June 24.

Here is the ground of confidence in God, both with regard to what we feel and with regard to what we should fear, were it not that our soul is calmly stayed on him. What room could there be for trust in God if there was no such thing as pain or danger? It is by sufferings that our faith is tried, and therefore made more acceptable to God.—SERMON—GOD'S LOVE TO FALLEN MAN.

Jesus, let our faithful mind
Rest, on thee alone reclined;
Every anxious thought repress;
Keep our souls in perfect peace.

June 22.

June 23.

June 24.

June 25.

It is true, the design of the Holy Spirit was to assist our faith, not to gratify our curiosity; and therefore the account he has given in the first chapter of Genesis, is exceeding short. Nevertheless it is so clear, that we may learn therefrom whatsoever it concerns us to know.—SERMON—THE END OF CHRIST'S COMING.

Come, divine and peaceful guest,
Enter our devoted breast:
Holy Ghost, our hearts inspire,
Kindle there the gospel fire.

June 26.

For he is then inwardly manifested to us, when we are enabled to say with confidence, "My Lord and my God!" Then each of us can boldly say, "The life I now live, I live by faith in the Son of God, who loved me, and gave himself for me," and it is by thus manifesting himself in our hearts, that he effectually "destroys the works of the devil."

Reign in me, Lord; thy foes control;
Who would not own thy sway;
Diffuse thine image through my soul;
Shine to the perfect day.

June 27.

As Satan turned the heart of man from the Creator to the creature; so the Son of God turns his heart back again, from the creature to the Creator. Thus it is by manifesting himself he "destroys the works of the devil."—SERMON—END OF CHRIST'S COMING.

Jesus, thine all victorious love
Shed in my heart abroad:
Then shall my feet no longer rove,
Rooted and fixed in God.

June 25

June 26.

June 27.

June 28.

This day I enter on my eighty-sixth year. I now find I grow old: What I should be afraid of, is, if I took thought for the morrow, that my body would weigh down my mind; and create either stubbornness, by the decrease of my understanding, or peevishness, by the increase of bodily infirmities: but thou shalt answer for me, O Lord my God.—JOURNAL, JUNE 28, 1789.

My remnant of days
I spend to his praise,
  Who died the whole world to redeem;
Be they many or few,
My days are his due,
  And they all are devoted to him.

On his Eighty-fourth Birthday.

June 29.

The fire warms us; yet it is not capable of virtue: it burns us, yet this is no vice. There is no virtue but where an intelligent being knows, loves, and chooses what is good; nor is there any vice but where such a being knows, loves, and chooses what is evil. —SERMON—THE END OF CHRIST'S COMING.

I feel a strong immortal hope,
Which bears my mournful spirit up.

June 30.

Here then we see in the clearest, strongest light, what is real religion. A restoration of man, by him that bruised the serpent's head to all that the old serpent deprived him of; a restoration not only to the favor but to the image of God, implying not only deliverance from sin, but the being filled with the fullness of God. —SERMON—END OF CHRIST'S COMING.

Come, thou long expected Jesus,
  Born to set thy people free;
From our fears and sins release us,
  Let us find our rest in thee.

June 28.

June 29.

June 30.

July 1.

A believer, in the Scriptural sense, lives in eternity and walks in eternity. His prospect is enlarged. His view is no longer bounded by present things; no, nor by any earthly hemisphere. — SERMON.

Faith lends its realizing light,
The clouds disperse, the shadows fly;
The invisible appears in sight,
And God is seen by mortal eye.

July 2.

But if naked eternity, so to speak, be so vast, so astonishing an object, as even to overwhelm your thought, how does it still enlarge the idea to behold it clothed with either happiness or misery! Eternal bliss or pain!—SERMON.

Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand,
Secure, insensible;
A point of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell.

July 3.

Allow me only this,—"Thou art on the brink of either a happy or miserable eternity; thy Creator bids thee now stretch out thy hand, either to the one or the other;"—and one would imagine no rational creature would think on anything else.—SERMON.

Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies.
How make mine own election sure;
And when I fail on earth, secure
A mansion in the skies.

July 1.

July 2.

July 3.

July 4.

How small a part of the great work of God is man able to understand! But it is our duty to contemplate what he has wrought and to understand as much of it as we are able.—SERMON.

Sole, self-existing God and Lord,
By all thy heavenly host adored,
Let all on earth bow down to thee,
And own thy peerless majesty.

July 5.

Why is there *pain* in the world? Seeing God is "loving to every man, and his mercy is over all his works?" Because there is *sin:* had there been no sin, there would have been no pain. But pain is the necessary effect of sin.—SERMON.

Pale death, with all his ghastly train,
Our souls encompassed round;
Anguish, and sin, and dread, and pain,
On every side we found.

July 6.

If Adam had not sinned, the Son of God had not died; consequently that amazing instance of the love of God to man never had existed.—SERMON.

Thy ceaseless, unexhausted love,
Unmerited and free,
Delights our evil to remove,
And helps our misery.
Throughout the universe it reigns
Unalterably sure;
And while the truth of God remains,
His goodness must endure.

July 4.

July 5.

July 6.

July 7.

Therefore stand upon your guard against every one that is not earnestly seeking to save his soul. We have need to keep both our heart and mouth as "With a bridle, while the ungodly are in sight."—SERMON.

Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die.

July 8.

Allowing that the whole creation now groaneth together, our comfort is, it will not always groan: God will arise and maintain his own cause. Sin and its consequence, pain, shall be no more; holiness and happiness will cover the earth.—SERMON.

The Lord shall clear his way through all;
Whate'er obstructs, obstructs in vain;
The vale shall rise, the mountains fall,
Crooked be straight and rugged plain.
The glory of the Lord displayed,
Shall all mankind together view;
And what his mouth in truth hath said,
His own Almighty hand shall do.

July 9.

All their desires, meantime, and passions, and tempers, will be cast in one mould; while all are doing the will of God, on earth as it is done in heaven. All their "conversation will be seasoned with salt," and will "minister grace to the hearers."—SERMON.

E'en now we think, and speak the same,
And cordially agree,
United all in Jesus' name,
In perfect harmony.

July 7

July 8.

July 9.

July 10.

If the eye of man discerns things at a small distance; the eye of an eagle, what is at a greater; the eye of an angel, what is at a thousand times greater distance; how shall not the eye of God see everything, through the whole creation?—SERMON.

Each thought and deed his piercing eyes
With strictest search survey;
The deepest shades no more disguise,
Than the full blaze of day.

July 11.

An attentive inquirer may easily discern; the whole frame of divine providence is so constituted as to afford man every possible help, in order to his doing good and eschewing evil, which can be done without turning man into a machine; without making him incapable of virtue or vice, reward or punishment.—SERMON.

Sinners, turn; why will ye die?
God, your maker, asks you why;
God, who did your being give,
Made you with himself to live.

July 12.

If it please God to continue the life of any of his servants, he will suspend that or any other law of nature; the stone shall not fall; the fire shall not burn; the floods shall not flow; or, he will give his angels charge, and in their hands shall they bear him up, through and above all dangers.—SERMON.

Which of the monarchs of the earth
Can boast a guard like ours,
Encircled from our second birth
With all the heavenly powers?
Our lives those holy angels keep
From every hostile power;
And, unconcerned, we sweetly sleep,
As Adam in his bower.

July 10.

July 11.

July 12.

July 13.

"If any man love the world, the love of the Father is not in him." And if it *was* in him in ever so high a degree, yet if he slides into the love of the world, by the same degrees that this enters in, the love of God will go out of the heart.—SERMON.

See there the starry crown
That glitters through the skies;
Satan, the world, and sin, tread down,
And take the glorious prize.

July 14.

You say, "You allow a *general* providence, but deny a *particular* one." And what is a general, of whatever kind it be, that includes no particulars?—SERMON.

Here then I doubt no more,
But in his pleasure rest,
Whose wisdom, love, and truth, and power,
Engage to make me blest.

July 15.

The desire of knowledge is a universal principle in man. It is planted in every human soul for excellent purposes. It is intended to hinder our taking up our rest in anything here below; to raise our thoughts to higher and higher objects, till we ascend to the source of all knowledge, the all-wise Creator.—SERMON.

Other knowledge I disdain;
'Tis all but vanity:
Christ the Lamb of God was slain,
He tasted death for me.
Me to save from endless woe,
The sin atoning victim died:
Only Jesus will I know,
And Jesus crucified.

July 13.

July 14.

July 15.

July 16.

The little which we do know of God (except what we receive by the inspiration of the Holy One), we do not gather from any inward impression; but gradually acquire from without. "The invisible things of God," if they are known at all, "are known from the things that are made."—SERMON.

Glory be to God on high,
God, whose glory fills the sky!
Peace on earth to man forgiven,
Man, the well beloved of heaven.

July 17.

From the consciousness of our ignorance we may learn a lesson of resignation. We may be instructed to say at all times, and in all instances, "Father, not as I will; but as thou wilt." This was the lesson that our blessed Lord, as man, learned while upon earth.—SERMON.

I wait thy will to do,
As angels do in heaven;
In Christ a creature new,
Most graciously forgiven;
I wait thy perfect will to prove
All sanctified by spotless love.

July 18.

There are, at present, two grand obstructions to our forming a right judgment of the dealings of God with men. The one is, there are innumerable *facts* relating to every man, which we do not and cannot know. The other is we do not see the *thoughts* of men, even when we know their actions.—SERMON.

Foolish, and impotent, and blind,
Lead me a way I have not known:
Bring me where I my heaven may find,
The heaven of loving thee alone.

July 16.

July 17.

July 18.

July 19.

Although it is always consistent with reason, yet reason cannot produce faith, in the scriptural sense of the term. Faith, according to Scripture is "an evidence" or conviction of "things not seen" . . . which reason in its highest state of improvement could never produce.—SERMON.

The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence,
Their heavenly origin display.

July 20.

The grand reason why God is pleased to assist men by men, rather than immediately by himself, is, undoubtedly, to endear us to each other by these good offices, in order to increase our happiness, both in time and eternity.—SERMON.

Move, and actuate, and guide,
Divers gifts to each divide;
Placed according to thy will,
Let us all our work fulfil;
Never from our office move;
Needful to each other prove;
Let us daily growth receive,
More and more in Jesus live.

July 21.

It has been frequently observed that there are no gaps nor chasms in the creation of God, but that all parts of it are admirably connected together, to make up one universal whole. Accordingly there is one chain of beings, from the lowest to the highest point, from an unorganized particle of earth or water, to Michael the Archangel.—SERMON.

Wherefore let every creature give
To thee the praise designed;
But chiefly, Lord, the thanks receive,
The hearts of all mankind.

July 19.

July 20.

July 21.

July 22.

As no good is done, or spoken, or thought, by any man, without the assistance of God, working together *in* and *with* those that believe in him, so there is no evil done, or spoke, or thought, without the assistance of the devil.—SERMON.

Father, in whom we live,
In whom we are, and move.
The glory, power and praise receive,
Of thy creating love.

July 23.

But "there is no temptation," says one, "greater than the being without temptation." When, therefore, this is the case, when Satan seems to be withdrawn, then beware, lest he hurt you more as a crooked serpent, than he could do as a roaring lion.—SERMON.

Satan, with all his arts, no more
Me from the gospel hope can move;
I shall receive the gracious power,
And find the pearl of perfect love.

July 24

Walk with all "long suffering." It carries on the victory already gained over all your turbulent passions, notwithstanding all the powers of darkness, all the assaults of evil men or evil spirits. It is patiently triumphant over all opposition, and unmoved though all the storms and waves thereof go over you.—SERMON.

Who suffer with our Master here,
We shall before his face appear,
And by his side sit down;
To patient faith the prize is sure,
And all that to the end endure
The cross, shall wear the crown.

July 22

July 23.

July 24.

July 25.

The church is called *holy*, because it *is* holy: because every member thereof is holy; though in different degrees; as he that called them is holy.—SERMON.

He wills that I should holy be;
What can withstand his will?
The counsel of his grace in me
He surely shall fulfill.

July 26.

Happy is he that attains the character of peace-maker in the church of God. Why should not you labor after this? Be not content, not to stir up strife, but do all that in you lies to prevent or quench the first spark of it.—SERMON.

Make us into one spirit drink,
Baptize into thy name;
And let us alway kindly think,
And sweetly speak, the same.

July 27.

What is then the perfection of which man is capable while he dwells in a corruptible body? It is the complying with that kind command "Son give me thy heart." It is the "loving the Lord his God with all his heart, and with all his soul, and with all his mind." This is the sum of Christian perfection; it is all comprised in that one word, love.—SERMON.

Now let me gain perfection's height;
Now let me into nothing fall.

July 25.

July 26.

July 27.

July 28.

Why should any man of reason and religion be either afraid of or averse to, salvation from all sin? Is not sin the greatest evil this side of hell? And if so, does it not naturally follow, that an entire deliverance from it is one of the greatest blessings on this side heaven?—SERMON.

O that I now, from sin released,
Thy word may to the utmost prove;
Enter into the promised rest,
The Canaan of thy perfect love!

July 29.

Steadily resolve to seek happiness where it may be found; where it can not be sought in vain. Resolve to seek it in the true God, the fountain of all blessedness! and cut off all delay. Straightway put in execution what you have resolved.—SERMON.

Happy the man who wisdom gains;
Thrice happy, who his guest retains:
He owns, and shall forever own,
Wisdom, and Christ, and heaven are one.

July 30.

We are accustomed to speak of dissipation, as having respect chiefly, if not wholly, to the outward behavior; to the manner of life. But it is within before it appears without; it is in the heart, before it is seen in the outward conversation.—SERMON.

O for a heart to praise my God,
A heart from sin set free!
A heart that always feels thy blood,
So freely spilt for me!

July 28.

July 29.

July 30.

As the sun is the centre of the Solar system, so we need not scruple to affirm that God is the centre of spirits. And as long as they are united to him, created spirits are at rest; they are at rest so long, and no longer, as they "attend upon the Lord without distraction."—SERMON—ON DISSIPATION.

O let thy rising beams
The night of sin disperse,—
The mists of error and of vice
Which shade the universe.

JOHN WESLEY.

August 1.

"If thine eye be single, thy whole body shall be full of light." Singly aim at God; in every step thou takest, eye him alone. Pursue one thing; happiness in knowing, in loving, in serving God. Then shall thy soul be full of light.—SERMON.

Jesus, my single eye
Be fixed on thee alone:
Thy name be praised on earth, on high;
Thy will by all be done.

August 2.

Have I been *simple?* That is, setting the Lord always before me, and doing every thing with a single view of pleasing him? *Re-collected*, that is, quickly gathering in my scattered thoughts; recovering my simplicity, if I had in any way been drawn from it by men or devils, or my own evil heart?—SERMON.

Whate'er I say or do,
Thy glory be my aim;
My offerings shall be offered through
The ever blessed name.

August 3.

Now the attending to the voice of Christ within you, is what they term *introversion*. The turning the eye of the mind from him to outward things, they call *extroversion*. By this your thoughts wander from God, and you are dissipated. Whereas by introversion, you may be always sensible of his loving presence.—SERMON.

Each moment draw from earth away
My heart, that lowly waits thy call;
Speak to my inmost soul, and say,
"I am thy Love, thy God, thy all!"
To feel thy power, to hear thy voice,
To taste thy love, be all my choice.

August 1.

August 2.

August 3.

August 4.

We may easily hurt our own souls, by sliding into a close attachment to any of them that know not God. This is the friendship which is "enmity with God." We can not be too jealous over ourselves lest we fall into this snare.—SERMON.

Let earth no more my heart divide;
With Christ may I be crucified;
To thee with my whole heart aspire:
Dead to the world and all its toys,
Its idle pomp and fading joys,
Be thou alone my one desire.

August 5.

It has been lately discovered, that there is an atmosphere surrounding every human body, which naturally affects every one that comes within the limits of it. Is there not something analogus to this with regard to a human spirit? If you continue long in their atmosphere, you can hardly escape the being infected.—SERMON.

Unspotted from the world, and pure,
Preserve them for thy glorious cause,
Accustomed daily to endure
The welcome burden of thy cross.

August 6.

It is absurd to think that any true union or concord should be between two persons, while one of them remains in the darkness, and the other walks in the light. They are subjects not only of two separate, but of two opposite kingdoms.—SERMON.

Thou only canst our wills control,
Our wild, unruly passions bind,
Tame the old Adam in our soul
And make us of one heart and mind.

August 4.

August 5.

August 6.

August 7.

We must not therefore, depend upon finding no temptation, from those that fear, yea, in a measure love God. Much less must we be surprised, if some of those who once loved God in sincerity, should lay greater temptations in our way than many of those that never knew him.—SERMON.

Help, Lord, to whom for help I fly,
And still my tempted soul stand by
Throughout the evil day.

August 8.

In whatever sufferings or temptations we are, our great Physician never departs from us. He is about our bed and about our path.—SERMON.

Faith in thy changeless name I have,
The good, the kind Physician, thou
Art able now our souls to save,
Art willing to restore them now.

August 9.

Thus is God able to deliver out of temptation by removing the very ground of it. And he is equally able to deliver in the temptation, which, perhaps, is the greatest deliverance of all.—SERMON.

Thou hidden Source of calm repose,
Thou all-sufficient Love divine,
My help and refuge from my foes,
Secure I am while thou art mine;
And lo! from sin, and grief, and shame,
I hide me, Jesus, in thy name.

August 7.

August 8.

August 9.

August 10.

He knows the souls and bodies which he has given us. He sees exactly how much we can endure with our present degree of strength. And if this is not sufficient, he can increase it, to whatever degree it pleases him.—SERMON.

Jesus protects; my fears begone;
What can the Rocky ages move?
Safe in thy arms I lay me down,
Thine everlasting arms of love.

August 11.

"Let him that most assuredly standeth, take heed lest he fall" into *murmuring:* lest he say in his heart, "Surely no one's case is like mine; no one was ever tried like *me*." Yea, ten thousand. —SERMON.

Through waves, and clouds, and storms,
He gently clears thy way;
Wait thou his time, so shall this night
Soon end in joyous day.
John Wesley—Translation from the German.

August 12.

"Let him that standeth, take heed lest he fall," lest he tempt God by *unbelief;* by distrusting his faithfulness. Hath he said, "He will make a way to escape?" And shall he not do it?—SERMON.

Give to the winds thy fears;
Hope and be undismayed;
God hears thy sighs and counts thy tears;
God shall lift up thy head.
John Wesley—from the German.

August 10.

August 11.

August 12.

August 13.

One immediate fruit of patience is peace: a sweet tranquility of mind; a serenity of mind which can never be found except where patience reign —SERMON—ON PATIENCE.

Careless through outward cares I go,
From all distraction free;
My hands are but engaged below,
My heart is still with thee.

August 14.

"Let him that standeth take heed lest he fall;" lest he *tempt God*, by thinking or saying, "this is insupportable; this is too hard:" Not so, unless something is too hard for God. If you want more strength, ask and it shall be given you.—SERMON.

Commit thou all thy griefs
And ways into his hands,
To his sure trust and tender care,
Who earth and heaven commands.

Translated from the German, by JOHN WESLEY.

August 15.

Let us then receive every trial with calm resignation, and with humble confidence, that he that hath all power, all wisdom, all mercy, and all faithfulness, will first support us in every temptation, and then deliver us out of all-—SERMON—ON TEMPTATION.

Far, far above thy thought
His counsel shall appear,
When fully he the work hath wrought
That caused thy needless fear.

Translation from the German, by JOHN WESLEY.

August 13.

August 14.

August 15.

August 16.

The brutal courage, or rather fierceness of a lion may probably spring from impatience; but true fortitude, the courage of a man, springs from just the contrary temper.—SERMON.

Stand, then, in his great might,
With all his strength endued;
But take to arm you for the fight,
The panoply of God.

August 17.

But what is the *perfect work* of patience? Is it anything less than "the perfect love of God," constraining us to love every soul of man, "even as Christ loved us?"—SERMON.

O may I love like thee;
In all thy footsteps tread;
Thou hatest all iniquity,
But nothing thou hast made.

August 18.

That religion is misery! How is it possible that any one should entertain so strange a thought? Do any of *you* imagine this? If you do the reason is plain; you know not what religion is.—SERMON.

How happy the man whose heart is set free,
The people that can be joyful in Thee!
Their joy is to walk in the light of thy face
And still they are talking of Jesus' grace.

August 16.

August 17.

August 18.

August 19.

What is religion then? It is easy to answer if we consult the oracles of God. According to these it lies in one single point; it is nothing more nor less; it is love which "is the fulfilling of the law, the end of the commandment."—SERMON.

Hence may all our actions flow,
Love the proof that Christ we know;
Mutual love the token be,
Lord, that we belong to thee.

August 20.

We know there are such things as nervous disorders. But we know, likewise, that what is commonly called *nervous lowness* is a secret reproof from God; a kind of consciousness that we are not as God would have us be.—SERMON.

Jesus, the sinner's Friend, to thee,
Lost and undone, for aid I flee,
Weary of earth, myself, and sin;
Open thine arms, and take me in.

August 21.

Ambition, covetousness, vanity, inordinate affection, malice, revengefulness, carry their own punishment with them, and avenge themselves on the soul wherein they dwell.—SERMON.

Guilty I stand before thy face;
On me I feel thy wrath abide;
'Tis just the sentence should take place;
'Tis just, but O, thy Son hath died!

August 19.

August 20.

August 21.

August 22.

If ever you desire God should work in you that faith whereof cometh both present and eternal salvation, by the grace already given, fly from all sin as from the face of a serpent.—SERMON.

Though late I all forsake ;
My friends, my all resign ;
Gracious Redeemer, take, O take,
And seal me ever thine.

August 23.

Deny yourselves every pleasure which does not prepare you for taking pleasure in God, and willingly embrace every means of drawing near to God, though it be a cross.—SERMON.

Is there a thing beneath the sun,
That strives with thee my heart to share ?
Ah, tear it thence, and reign alone,
The Lord of every motion there.

August 24.

We must beware of that mock humility which teacheth us to say, in excuse for our wilful disobedience, "O I can do nothing," and stops there without once naming the grace of God.—SERMON.

O grant that nothing in my soul
May dwell, but thy pure love alone ;
O may thy love possess me whole,
My joy, my treasure, and my crown ;
Strange flames far from my heart remove ;
My every act, word, thought, be love.

August 22.

August 23.

August 24.

August 25.

Presumption is one grand snare of the devil, in which many of the children of men are taken. They so presume upon the mercy of God, as utterly to forget his justice.—SERMON.

I have long withstood his grace;
Long provoked him to his face;
Would not hearken to his calls;
Grieved him by a thousand falls.

August 26.

There are few that have duly considered the call; few that are not deceived by appearances. They see men go on in a course of sin, and take it for granted it is out of mere presumption, whereas, it is from despair.—SERMON.

Depth of mercy! can there be
Mercy still reserved for me?
Can my God his wrath forbear,—
Me, the chief of sinners, spare?
There for me the Saviour stands,
Shows his wounds and spreads his hands;
God is love! I know, I feel;
Jesus weeps, and loves me still.

August 27.

None then can infer, that because an earthly king will not pardon one that rebels against him a second time, therefore, the King of heaven will not. Yea, he will; "return unto the Lord and he will have mercy upon you; and to our God, and he will abundantly pardon.—SERMON.

Again my pardon seal,
Again my soul restore,
And freely my backslidings heal,
And bid me sin no more.

August 25.

August 26.

August 27.

August 28.

In all my experience, I have not known one, who fortified himself in sin by a presumption that God would save him at the last, that was not miserably disappointed, and suffered to die in his sins.—SERMON.

Stay, thou insulted Spirit, stay;
Though I have done thee such despite;
Nor cast the sinner quite away,
Nor take thine everlasting flight.

August 29.

Only settle it in your heart, *I will give all for all*, and the offering will be accepted. Give him all your heart! Let all that is within you continually cry out, "Thou art my God, and I will thank thee; thou art my God and I will praise thee."—SERMON.

Our souls and bodies we resign;
With joy we render thee
Our all—no longer ours, but thine
To all eternity.

August 30.

"The pride of life" seems to imply chiefly, *the desire of honor*: of the esteem, admiration, and applause of men; as nothing more directly tends to beget and cherish pride than the honor that cometh of men.—SERMON.

O that to thee my constant mind
Might with an even flame aspire,
Pride in its earliest motions find,
And mark the risings of desire.

August 28.

August 29.

August 30.

The generality of Christians as soon as they rise, are accustomed to use some kind of *prayer*, and probably use the same form still, which they learned when they were eight or ten years old; Now I do not condemn those who proceed thus. But surely there is "a more excellent way" of ordering our private devotions.—SERMON.

With thee conversing we forget
All time, and toil, and care;
Labor is rest, and pain is sweet.
If thou, my God art there.

September 1.

Suppose your outward state is prosperous; suppose you are in a state of health, ease, and plenty, having your lot cast among kind relations, good neighbors, and agreeable friends that love you, and you them; then your outward state manifestly calls for praise and thanksgiving to God.—SERMON.

Father, thy mercies past we own,
Thy still continued care;
To thee presenting, through thy Son,
Whate'er we have or are.

September 2.

Is your soul in heaviness, either from a sense of sin, or through manifold temptations? Then let your prayer consist of such confessions, supplications and petitions as are agreeable to your distressed state of mind. On the contrary, is your soul in peace? Then say with the Psalmist, "Thou art my God, and I will love thee: thou art my God, and I will praise thee."—SERMON.

O'er a parched and weary land,
As a great rock extends its shade,
Hide me, Saviour, with thy hand,
And screen my naked head.

September 3.

For what end do you undertake and follow your worldly business? "To provide things necessary for myself and my family." It is a good answer so far as it goes but it does not go far enough. For a Turk or a heathen goes so far. But a Christian may go abundantly farther: his end in all his labor is to please God.—SERMON.

Faithful to my Lord's commands,
I still would choose the better part;
Secure with careful Martha's hands,
And loving Mary's heart.

September 1.

September 2.

September 3.

September 4.

When you have once learned the use of prayer, you will find, that as

> "That which yields or fills
> All space, the ambient air, wide interfused,
> Embraces round the florid earth;"

so will this; till through every space of life it be interfused with all your employments. . . . Then you will be able to say boldly;—

> With me no melancholy void,
> No moment lingers unemployed
> Or unimproved below;
> My weariness of life is gone,
> Who live to serve my God alone,
> And only Jesus know.

SERMON.

September 5.

We give our heart to him in the lowest degree, when we seek our happiness in him: when we do not seek it in gratifying "the desire of the flesh;" in any of the pleasures of sense. . . . When we seek happiness in none of these, but in God alone, then we, in some sense, give him our heart.—SERMON.

> Whate'er I fondly counted mine,
> To thee, my Lord, I here restore;
> Gladly I all for thee resign;
> Give me thyself, I ask no more.

September 6.

As the heart of him that is "an Israelite indeed" is true to God, so his words are suitable thereto: and as there is no guile lodged in his heart, so there is none found in his lips.—SERMON.

> Thy sinless mind in me reveal;
> The Spirit's plentitude impart;
> And all my spotless life shall tell,
> The abundance of a loving heart.

September 4.

September 5.

September 6.

September 7.

The end of every rational creature is God: the enjoying him in time and in eternity. The best, indeed the only means of attaining this end, is, "the faith that worketh by love."—SERMON.

The soul by faith reclined
On the Redeemer's breast,
'Mid raging storms, exults to find
An everlasting rest.

September 8.

Truth and love united together are the essence of virtue or holiness. God indispensably requires "truth in the inward parts," influencing all our words and actions. Yet truth itself, separate from love, is nothing in his sight.—SERMON.

O for a lowly contrite heart,
Believing, true and clean,
Which neither life nor death can part
From him that dwells within!
A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine.

September 9.

Nothing so humbles the soul as love; it casts out all "high conceits, engendering pride;" all arrogance and overweening; makes us little, and poor and base, and vile in our own eyes.—SERMON.

O Love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me.

September 7.

September 8.

September 9.

September 10.

Faith is the only knowledge which, in the sight of God, is of great price. "We are saved by faith;" by faith alone. This is the one thing needful.—SERMON.

By faith we know thee strong to save;
Save us, a present Saviour thou:
Whate'er we hope, by faith we have:
Future, and past subsisting now.

September 11.

The highest eloquence, therefore, either in private conversation or in public ministrations; the brightest talents either for preaching or prayer; if they were not joined with humble, meek, and patient resignation, might sink me the deeper into hell, but will not bring me one step nearer heaven.—SERMON—ON CHARITY.

How empty then the former boast,
The impotence of pride,
When in ourselves we put our trust,
And on our works relied.

September 12.

You insist on it that we are saved by faith; and undoubtedly so we are. But consider meantime, that, let us have ever so much faith, and be our faith ever so strong, it will never save us from hell unless it now save us from all unholy tempers. We are inexcusable, if having been so frequently guarded against that strong delusion, we still, while we indulge any of these tempers, bless ourselves, and dream we are in the way to heaven.—SERMON.

A faith that does the mountains move,
A faith that shows our sins forgiven,
A faith that sweetly works by love,
And ascertains our claims to Heaven.

September 10.

September 11.

September 12.

September 13.

He, that through the power of faith, endureth to the end in humble, gentle, patient love; he, and he alone, shall, through the merits of Christ, "inherit the kingdom prepared from the foundation of the world."—SERMON.

This is the faith we humbly seek,
The faith in thy all-cleansing blood,
That blood which doth for sinners speak;
O let it speak us up to God!

September 14.

How often do we see men fretting at the ungodly, or telling you, they are *out of patience* with such and such things, and terming all this their zeal! Oh spare no means to undeceive them! If it be possible, show them what zeal is; and convince them that all murmuring or fretting at sin, is a species of sin.—SERMON—ON ZEAL.

O arm me with the mind,
Meek Lamb, that was in thee:
And let my knowing zeal,
Be joined with perfect charity.

September 15.

And if a man love God, he cannot but love his brother also. Gratitude to our Creator will surely produce benevolence to our fellow creatures.

While we walk with God in light,
God our hearts doth still unite;
Dearest fellowship we prove,
Fellowship in Jesus' love.

Septcmber 13.

September 14.

September 15.

September 16.

Money seldom brings happiness, either in this world or the world to come. Then let no man deceive you with vain words: riches and happiness seldom dwell together.—SERMON.

All thy pleasures I forego;
I trample on thy wealth and pride;
Only Jesus will I know,
And Jesus crucified.

September 17.

Set the smiling and the frowning world, with the prince thereof, at defiance. Follow reason and the oracles of God, not the fashions and customs of men. "Keep thyself pure." Whatever others do, let you and your house "adorn the doctrine of God our Saviour."—SERMON.

While in this region here below,
No other good will I pursue;
I'll bid this world of noise and show
With all its glittering snares adieu.
Translation from the French by J. Wesley.

September 18.

"Except a man deny himself, and take up his cross daily, he can not be my disciple." But this will not affright you, if you resolve to be not only almost, but altogether a Christian: if you determine to fight the good fight of faith, and lay hold on eternal life.—SERMON.

Ye who by faith your Lord receive,
Ye nothing seek or want beside;
Dead to the world and sin ye live,
Your creature-love is crucified,

September 16.

September 17.

September 18.

September 19.

We are to please all men, if it be possible, as much as lieth in us: but strictly speaking, it is not possible; it is what no man ever did, nor ever will perform. But suppose we use our utmost diligence, be the event as it may, we fulfil our duty.—SERMON.

He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on.

September 20.

Whenever you open your lips, let it be with love; and let there be in your tongue the law of kindness. Your word will then distil as the rain and as the dew upon the tender herb. You owe this not to some but to all.—SERMON.

O let them all thy mind express,
Stand forth thy chosen witnesses,
Thy power unto salvation show,
And perfect holiness below.

September 21.

The Almighty Creator hath shown that regard to his poor little creature of a day, which he hath not shown even to the inhabitants of heaven "which kept not their first estate." He hath given us his Son, his only Son, both to live and to die for us! Oh let us live unto him, that we may die to him, and live with him forever!—SERMON.

Ready for you the angels wait,
To triumph in your blest estate;
Tuning their harps, they long to praise
The wonders of redeeming grace.

September 19.

September 20.

September 21.

September 22.

Let us bear a faithful testimony in all our several stations, against all ungodliness and unrighteousness; and with all our might recommend that inward and outward holiness, "without which no man shall see the Lord!"—SERMON.

His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below,
To cry, "Behold the Lamb."

September 23.

The Apostle John declares to the believers of all ages, "Ye have an unction from the Hole One, and ye know all things;" all things that are needful to your having "a conscience void of offence towards God and towards man."—SERMON.

Happy the man who finds the grace,
The blessing of God's chosen race,
The wisdom coming from above,
The faith that sweetly works by love.

September 24.

We find some who fear where no fear is; who are continually condemning themselves without cause; imagining some things to be sinful, which the Scripture nowhere condemns. . . . This is properly termed a scrupulous conscience, and is a sore evil.—SERMON—ON CONSCIENCE.

Give me on thee to call,
Always to watch and pray,
Lest I into temptation fall,
And cast my shield away.

September 22

September 23.

September 24.

September 25.

If we can break the least of the known commandments of God, without any self-condemnation, it is plain that the god of this world hath hardened our hearts. If we do not soon recover from this, we shall be "past feeling," and our consciences will be "seared with a hot iron."—SERMON.

O may the least ommission pain
My well instructed soul,
And drive me to the blood again,
Which makes the wounded whole.

September 26.

Press on until you receive the Spirit of adoption. Rest not until that Spririt clearly witnesses with your spirit, that you are a child of God—SERMON.

Short of thy love I would not stop;
A stranger to the gospel hope,
The sense of sin forgiven;
I would not, Lord, my soul deceive,
Without the inward witness live,
That antepast of heaven.

September 27.

If you desire to have your conscience always quick to discern, and faithful to accuse or excuse you, if you would preserve it sensible and tender, be sure to obey it at all events: continually listen to its admonitions, and steadily follow them.—SERMON.

Control my every thought,
My whole of sin remove:
Let all my works in thee be wrought,
Let all be wrought in love.

September 25.

September 26.

September 27.

September 28.

You can not stand still; you must either rise higher or fall lower. Therefore the voice of God to the children of Israel, to the children of God, is, "Go forward!"—SERMON.

Urge on your rapid course,
Ye blood-besprinkled bands;
The heavenly kingdom suffers force;
'Tis seized by violent hands.

September 29.

O let your heart be whole with God. Seek your happiness in him and him alone. Beware that you cleave not to the dust! "This earth is not your place."—SERMON.

'Tis thee I love, for thee alone
I shed my tears and make my moan;
Where'er I am, where'er I move,
I meet the object of my love.

Translation from the French by J. WESLEY.

September 30.

Let your heart continually say, "This one thing I do,"—having one thing in view, remembering why I was born, and why I am continued in life,—"I press on to the mark." I aim at the one end of my being, God.—SERMON.

To him continually aspire,
Contending for your native place;
And emulate the angel choir,
And only live to love and praise.

September 28.

September 29.

September 30.

October 1.

A person may be *sincere* who has all his natural tempers, pride, wrath, lust, self-will in some degree. But he is not *perfect in love* till his heart is cleansed from these and all its other corruptions. —PLAIN ACCOUNT OF CHRISTIAN PERFECTION.

O glorious hope of perfect love!
It lifts me up to things above;
It bears on eagles' wings;
It gives my ravished soul a taste,
And makes me for some moments feast,
With Jesus' priests and kings.

October 2.

Who can have the loving eye of his soul perpetually fixed upon God, but he will "pray without ceasing?" For "his heart is unto God without a voice, and his silence speaketh unto him."—SERMONS.

Light of the world! thy beams I bless;
On thee, bright Sun of righteousness,
My faith hath fixed its eye:
Guided by thee, through all I go,
Nor fear the ruin spread below,
For thou art always nigh.

October 3.

Watch and pray continually against pride. If God has cast it out see that it enter no more; it is full as dangerous as evil desire, and you may slide back into it unawares, especially if you think there is no danger of it.—PLAIN ACCOUNT OF CHRISTIAN PERFECTION.

Save me from pride—the plague expel;
Jesus, thine humble self impart;
O let thy mind within me dwell;
O give me lowliness of heart.

October 1.

October 2.

October 3.

October 4.

To be a real, inward, Scriptural Christian, conformed in heart and life to the will of God! Who is sufficient for these things? None, unless he is born of God.—SERMONS.

I can not wash my heart,
But by believing thee,
And waiting for thy blood to impart
The spotless purity.

October 5.

You ascribe all knowledge you have to God and in this respect you are humble. But if you think you have more than you really have, or if you think you are so taught of God as no longer to need man's teaching, pride lieth at the door.—PLAIN ACCOUNT OF CHRISTIAN PERFECTION.

Try us, O God, and search the ground
Of every sinful heart;
Whate'er of sin in us is found,
O bid it all depart.

October 6.

Many indeed think of being happy with God in heaven; but the being happy in God on earth never entered their thoughts.—SERMONS.

True pleasures abound in the rapturous sound,
And whoever hath found it, hath paradise found:
My Redeemer to know, to feel his blood flow,
This is life everlasting—'tis heaven below.

October 4.

October 5.

October 6.

October 7.

Much grace does not imply much light. These do not always go together. As there may be much light where there is little love, so there may be much love where there is little light. The heart has more heat than the eye though it cannot see.—PLAIN ACCOUNT.

Talk with us, Lord, thyself reveal,
While here o'er earth we rove,
Speak to our hearts, and let us feel
The kindling of thy love.

October 8.

Religion is no less than living in eternity, and walking in eternity: and hereby walking in the love of God and man, in lowliness, meekness, and resignation. This, and this alone, is that life which is hid with Christ in God.—SERMONS.

No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne!

October 9.

Be always ready to own any fault you have been in. If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no it will farther it.

I want a sober mind,
A self-renouncing will,
That tramples down and casts behind,
The baits of pleasing ill.

October 7.

October 8.

October 9.

October 10.

Ask your own heart, what am I seeking day by day? What am I desiring? Earth or heaven? The things that are seen, or the things that are not seen? What is your object, God or the world? As the Lord liveth, if the world is your object, still all your religion is vain.—SERMONS.

Worldly good I do not want,
Be that to others given,
Only for thy love I pant,
My all in earth or heaven.

October 11.

Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from him; they may be from nature; they may be from the devil. Therefore "believe not every spirit but try the spirits whether they be of God."—PLAIN ACCOUNT OF PERFECTION.

Spirit of faith, come down,
Reveal the things of God;
And make to us the Godhead known,
And witness with the blood.

October 12.

I do not ask whether you curse, or swear, or profane the Sabbath, or live in outward sin? I do not ask whether you do good more or less? But I ask in the name of God, by what standard do you judge of the value of things? By the visible or the invisible world.—SERMONS.

Each moment draw from earth away
My heart that lowly waits thy call;
Speak to my inmost soul and say,
"I am thy Love, thy God, thy all!"
From the German Translation by J. WESLEY.

October 10

October 11.

October 12.

October 13.

The heaven of heavens is love. There is nothing higher in religion; there is in effect nothing else; if you look for anything else but *more love*, you are looking wide of the mark, you are getting out of the royal way.—PLAIN ACCOUNT OF PERFECTION.

Till thou thy perfect love impart,
Till thou thyself bestow,
Be this the cry of every heart,
"I will not let thee go."

October 14.

They that *live* by faith, *walk* by faith. They regulate all their judgments concerning good and evil, not with reference to visible and temporal things, but to things invisible and eternal. They think visible things to be of small value, because they pass away like a dream.—SERMONS.

Let us still to thee look up,
Thee, thine Israel's strength and hope;
Nothing know, or seek, beside
Jesus, and him crucified.

October 15.

Be patterns to all of denying themselves, and taking up your cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God; nor regard any pain which does.—PLAIN ACCOUNT OF CHRISTIAN PERFECTION.

Is there a thing than life more dear?
A thing from which we cannot part?
We can; we now rejoice to tear
The idol from our bleeding heart.

October 13.

October 14.

October 15.

October 16.

How studious should you be to approve all your ways to his all-seeing eyes; that he may say to your heart, what he will proclaim aloud in the great assembly of men and angels, "Well done, good and faithful servants!"—SERMONS.

Holy Ghost, no more delay;
Come and in thy temple stay;
Now thine inward witness bear,
Strong, and permanent, and clear.

October 17.

Be *exemplary* in all things; particularly in outward things (as in dress), in little things, in the laying out of your *money* (avoiding every needless expense), in deep steady seriousness.—PLAIN ACCOUNT OF PERFECTION.

Give me on thee to wait,
Till I can all things do;
On thee, Almighty to create,
Almighty to renew.

October 18.

If he understandeth our thoughts, long before they are clothed with words, how earnestly should we urge that petition, "Search me, O Lord, and prove me; try out my reins and my heart, look well if there be any way of wickedness in me, and lead me in the way everlasting?"—SERMONS.

Thy nature gracious Lord, impart,
Come quickly from above;
Write thy new name upon my heart,
Thy new, best name of love.

October 16.

October 17.

October 18.

October 19.

The bottom of the soul may be in repose even while we are in many outward troubles; just as the bottom of the sea is calm while the surface is strongly agitated.—PLAIN ACCOUNT.

Earth and hell their wars may wage;
Calmly I mark their vain design,
Smile to see them rage
Against a child of thine.

October 20.

Suppose one of your mortal fellow servants, suppose only a holy man stood by you, would not you be extremely cautious how you conducted yourself, both in word or action? How much more cautious ought you to be when you know that not a holy man, not an angel of God, but God himself is inspecting your heart?—SERMONS.

In wisdom infinite thou art,
Thine eye doth all things see;
And every thought of every heart
Is fully known to thee.

October 21.

The best helps to grow in grace are the ill usage, the affronts, and the losses which befall us. We should receive them with all thankfulness, as preferable to all others.—PLAIN ACCOUNT.

God of Israel's faithful three,
Who braved a tyrant's ire,
Nobly scorned to bow the knee,
And walked, unhurt, in fire;
Breathe their faith into my breast,
Arm me in this fiery hour;
Stand, O Son of man, confessed
In all thy saving power.

October 19.

October 20.

October 21.

October 22.

If you believe that God is about your bed, and about your path, and spieth out all your ways, then take care not to do the least thing, not to speak the least word, not to indulge the least thought, which you have reason to think would offend him.—SERMONS.

Arm me with jealous care
As in thy sight to live;
And O, thy servant, Lord, prepare,
A strict account to give!

October 23.

The readiest way to escape from our sufferings is, to be willing they should endure as long as God pleases.—PLAIN ACCOUNT OF CHRISTIAN PERFECTION.

Thy only will be done, not mine,
But make me, Lord, thy home;
Come as thou wilt, I that resign,
But O my Jesus, Come!

October 24.

The great God, the Eternal, the Almighty Spirit, is as unbounded in his presence, as in his duration and power. In condescension, indeed, to our weak understanding, he is said to dwell in heaven; but, strictly speaking, the heaven of heavens cannot contain him; but he is in every part of his dominion.—SERMONS.

Present alike in every place,
Thy Godhead we adore:
Beyond the bounds of time and space,
Thou dwellest evermore.

October 22.

October 23.

October 24.

October 25.

One of the greatest evidences of God's love to those that love him, is to send them afflictions, with grace to bear them.—PLAIN ACCOUNT OF CHRISTIAN PERFECTION.

To him mine eye of faith I turn,
And through the fire pursue my way;
The fire forgets its power to burn,
The lambent flames around me play:
I own his power, accept the sign,
And shout to prove the Saviour mine.

October 26.

Every one who has gone thus far in religion, who obeys God out of fear, is not in any wise to be despised; seeing "the fear of the Lord is the beginning of wisdom." Nevertheless he should be exhorted not to stop there; not to rest till he attains the adoption of sons.—SERMONS.

How careful, then, ought I to live,
With what religious fear!
Who such a strict account must give
For my behavior here.

October 27.

The readiest way which God takes to draw a man to himself, is to afflict him in that which he loves most, and with good reason. —PLAIN ACCOUNT OF PEREECTION.

Although the vine its fruit deny,
Although the olive yield no oil,
The withering fig trees droop and die,
The fields elude the tiller's toil,
The empty stall no herd afford,
And perish all the bleating race,
Yet will I triumph in the Lord,—
The God of my salvation praise.

October 25.

October 26.

October 27.

October 28.

The Holy Spirit prepares us for his inward kingdom, by removing the veil from our heart and enabling us to know ourselves as we are known of him; by "convicting us of sin," of our evil nature, our evil tempers, and our evil words and actions.—SERMONS.

Expand thy wings, celestial Dove,
Brood o'er our nature's night;
On our disordered spirit move,
And let there now be light.

October 29.

Be thoroughly willing that God should treat you in the manner that pleases him. We are his lambs, and therefore ought to be ready to suffer, even to death, without complaining.—PLAIN ACCOUNT OF PERFECTION.

In suffering be thy love my peace;
In weakness be thy love my power;
And when the storms of life shall cease,
Jesus, in that important hour,
In death as life be thou my guide,
And save me, who for me hast died.
Translation from the German by J. WESLEY.

October 30.

He hath appointed *faith* to supply the defect of sense, to take us up where sense sets us down, and help us over the great gulf. Its office begins where that of sense ends. Sense is the evidence of things seen. . . . Faith is the "evidence of things not seen."—SERMONS.

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, "It shall be done!"

October 28.

October 29.

October 30.

We are to bear with those we can not amend, and to be content with offering them to God. This is true resignation. And since he has borne our infirmities, we may well bear them of each other for his sake.—PLAIN ACCOUNT OF PERFECTION.

Together let us sweetly live,
  Together let us die ;
And each a starry crown receive,
  And reign above the sky.

November 1.

There is no love of God without patience, and no patience without *lowliness* and sweetness of spirit. *Humility* and patience are the surest proof of the increase of love.—PLAIN ACCOUNT OF PERFECTION.

Now, Jesus, now thy love impart,
To govern each devoted heart,
And fit us for thy will.
Deep founded in the truth of grace,
Build up thy rising church, and place
The city on the hill.

November 2.

The righteousness of Christ is, doubtless, necessary for any soul that enters into glory. But so is personal holiness, too, for every child of man. But it is highly needful to be observed, that they are necessary in different respects. The former is necessary to *entitle* us to heaven; the latter to *qualify* us for it.

Finish then thy new creation;
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee;
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise.

November 3.

True humility is a kind of self annihilation; and this is the centre of all virtues.—PLAIN ACCOUNT OF PERFECTION.

Come, O thou greater than our heart,
And make thy faithful mercies known;
The mind which was in thee, impart;
Thy constant mind in us be shown.

November 1.

November 2.

November 3.

November 4.

It is of his mercy that he made us at all; that he hath made us sensible, rational creatures; and above all, creatures capable of God. It is this, and this alone, which puts the essential difference between man and the brutes. But if he has made us, then surely he has a right to all we are and have,—to all our love and obedience.—SERMONS.

Let him to whom we now belong,
His sovereign right assert;
And take up every thankful song,
And every loving heart.

November 5.

The bearing with men, and suffering evils in meekness and silence, is a grand part of a Christian life. God is the first object of our love; its next office is to bear the defects of others. And we should begin the practice of this amid our own household.—PLAIN ACCOUNT.

I and my house will serve the Lord,
But first obedient to his word
I must myself appear;
By actions, words, and tempers, show
That I my heavenly Master know,
And serve with heart sincere.

November 6.

And are we not, by the consciousness of our present weakness, effectually taught wherein our strength lies? How loud does it proclaim, "Trust in the Lord Jehovah; for in him is everlasting strength!" Trust in him who suffered a thousand times more than you ever can suffer!—SERMONS.

Our souls are in his mighty hand,
And he shall keep them still;
And you and I shall surely stand,
With him on Zion's hill.

November 4.

November 5.

November 6.

November 7.

On every occasion of uneasiness we should retire to prayer, that we may give place to the grace and light of God; and then form our resolutions, without being in any pain about what success they may have.—PLAIN ACCOUNT OF PERFECTION.

To the haven of thy breast,
O Son of man, I fly:
Be my refuge and my rest,
For O the storm is nigh!

November 8.

The moment the Spirit of the Almighty strikes the heart of him that was till then without God in the world, it breaks the hardness of his heart and creates all things new. The Sun of righteousness appears and shines upon his soul.—SERMONS.

With softened pity look,
And melt my hardness down;
Strike with thy love's resistless stroke,
And break this heart of stone.

November 9.

Prayer continues in the desire of the heart, though the understanding be employed on outward things.—PLAIN ACCOUNT OF PERFECTION.

Pray, without ceasing pray,
Your Captain gives the word;
His summons cheerfully obey,
And call upon the Lord.

November 7.

November 8.

November 9.

November 10.

Settle it therefore in your hearts, that however you may be changed in many other respects, yet in Christ Jesus, that is, according to the Christian institution, nothing will avail without the whole mind that was in Christ, enabling you to walk as Christ walked.—SERMONS.

Thy bright example I pursue,
To thee in all things rise,
And all I think, or speak, or do,
Is one great sacrifice.

November 11.

As the furious hate which the devil bears us, is termed the roaring of the lion, so our vehement love may be termed crying after God.—PLAIN ACCOUNT OF PERFECTION.

In vain thou strugglest to get free,
I never will unloose my hold:
Art thou the man who died for me?
The secret of thy love unfold;
Wrestling, I will not let thee go,
Till I thy name, thy nature know.

November 12.

I believe the merciful God regards the lives and tempers of men more than their ideas. I believe he respects the goodness of the heart rather than the clearness of the head.—SERMONS.

Give me thyself; from every boast,
From every wish set free;
Let all I am in thee be lost,
But give thyself to me.

November 10.

November 11.

November 12.

November 13.

As a very little dust will disorder a clock, and the least sand will obscure our sight, so the least grain of sin which is upon the heart will hinder its right motion toward God.—PLAIN ACCOUNT OF PERFECTION.

If mercy is indeed with thee,
May I obedient prove;
Not e'er abuse my liberty,
Or sin against thy love.

November 14.

Grief, in general, is the parent of so much evil, that it may be justly wondered how it found a place in our nature. It was indeed of man's own, not of God's creation. The same hour gave birth to grief and sin, as the same moment will deliver from both. —SERMONS.

Who in Jesus confide,
We are bold to outride,
The storms of affliction beneath;
With the prophet we soar
To the heavenly shore,
And outfly all the arrows of death.

November 15.

The best means of resisting the devil is, to destroy whatever of the world remains in us, in order to raise for God upon its ruins a building all of love. Then shall we begin in this fleeting life to love God as we shall love him in eternity.—PLAIN ACCOUNT.

A stranger in the world below,
I calmly sojourn here;
Nor can its happiness or woe
Provoke my hope or fear.

November 13.

November 14.

November 15.

November 16.

The best thing that we can say of this house of earth is, that it is a ruinous building, and will not be long before it tumbles into dust; that it is not our home; we look for another house, eternal in the heavens.—SERMONS.

We know, by faith we know,
If this vile house of clay,
This tabernacle sink below
In ruinous decay,—
We have a house above,
Not made with mortal hands;
And firm as our Redeemer's love,
That heavenly fabric stands.

November 17.

We scarce conceive how easy it is to rob God of his due, in our friendship with the most virtuous persons, until they are torn from us by death. But if this loss produces lasting sorrow, that is a clear proof that we had before two treasures, between which we divided our heart.—PLAIN ACCOUNT.

Nothing on earth do I desire,
But thy pure love within my breast;
This, only this, will I require,
And freely give up all the rest.

November 18.

When we shall have once passed from death unto life, we shall be eased of all the troublesome care of our bodies, which now takes up so much of our time and thoughts. We shall be set free from all those mean and tiresome labors which we must now undergo to support our lives.—SERMONS.

The pain of life shall then be o'er,
The anguish and distracting care;
There sighing grief shall weep no more,
And sin shall never enter there.

November 16.

November 17.

Novemb r 18.

November 19.

As the most dangerous winds may enter at little openings, so the devil never enters more dangerously than by little, unobserved incidents, which seem to be nothing, yet insensibly open the heart to great temptations.—PLAIN ACCOUNT.

Whene'er my careless hands hang down,
O let me see thy gathering frown,
And feel thy warning eye;
And starting cry from ruin's brink,
"Save, Jesus, or I yield, I sink;
O save me, or I die,"

November 20.

Oh, when shall we arrive at that happy land where no complaints are ever heard, where we shall all enjoy uninterrupted health both of body and mind, and never more be exposed to any of those inconveniences that disturb our present pilgrimage!—SERMONS.

O what a mighty change
Shall Jesus' sufferers know,
While o'er the happy plains they range,
Incapable of woe!
No ill-requited love
Shall there our spirits wound:
No base ingratitude above,
No sin in heaven is found.

November 21.

It is good to *examine closely* the state of our souls, as if we had never done it before. For nothing tends more to the full assurance of faith than to keep ourselves by this means in humility and the exercise of all good works.—PLAIN ACCOUNT.

A spirit still prepared,
And armed with jealous care;
Forever standing on its guard,
And watching unto prayer.

November 19.

November 20.

November 21.

November 22.

We should begin in this life to loosen the knot between our souls and this mortal flesh; to refine our affections and raise them from things below to things above.—SERMONS.

We feel the resurrection near,
  Our life in Christ concealed,
And with his glorious presence here
  Our earthern vessels filled.
O would he more of heaven bestow,
  And let the vessels break,
And let our ransomed spirits go
  To grasp the God we seek.

November 23.

To continual watchfulness and prayer ought to be added continual employment. For grace flies a vacuum as well as nature, and the devil fills whatever God does not fill.—PLAIN ACCOUNT.

Joyful thus my faith to show,
  I find his service my reward;
Every work I do below,
  I do it to the Lord.

November 24.

A soul wholly taken up with this earthly body is not fit for the glorious mansions above. A sensual mind is so wedded to bodily pleasures, that it cannot enjoy itself without them, and it is not able to relish any other.—SERMONS.

Lord, let us put on thee
  In perfect holiness,
And rise, prepared thy face to see,
  Thy bright, unclouded face.

November 22.

November 23.

November 24.

November 25.

If we were not utterly impotent, our good works would be our own property, whereas now they belong wholly to God, because they proceed from him and his grace; while raising our works and making them all Divine, he honors himself in us through them.—PLAIN ACCOUNT.

What are our works but sin and death,
Till thou thy quickening spirit give?
Thou giv'st the power thy grace to move;
O wondrous grace! O boundless love!

Translation from the German by J. WESLEY.

November 26.

When we are washed from the guilt of our sins, and cleansed from all filthiness of the flesh and spirit, by faith in the Lord Jesus Christ, then we shall long to be dissolved, and to be with our exalted Saviour: we shall be always ready to take wing for the other world.—SERMONS.

I languish and sigh to be there,
Where Jesus hath fixed his abode;
O when shall we meet in the air,
And fly to the mountain of God.

November 27.

God frequently conceals the part which his children have in the conversion of other souls. Yet one may boldly say, that person who long groans before him for the conversion of another, whenever that soul is converted to God, is one of the chief causes of it. —PLAIN ACCOUNT.

To serve the present age,
My calling to fulfil,—
O may it all my powers engage,
To do my Master's will!

November 25.

November 26.

November 27.

November 28.

It is certain that the most heavenly bodies will be given to the most heavenly souls; so that this is no little encouragement to us to make the greatest progress we possibly can in the knowledge and love of God.—SERMONS.

Then let us lawfully contend
  And fight our passage through;
Bear in our faithful minds the end,
  And keep the prize in view.

November 29.

One of the principles of religion is, to lose no occasion of serving God. And since he is invisible to our eyes, we are to serve him in our neighbor, which he receives as if done to himself in person standing visibly before us.—PLAIN ACCOUNT.

Build we each other up;
  Pray we for our faith's increase;
Solid comfort, settled hope,
  Constant joy, and lasting peace.

November 30.

The time of our eternal redemption draweth nigh. Let us hold out a little longer, and all tears shall be wiped from our eyes, and we shall never sigh nor sorrow any more.—SERMONS.

Away with our sorrow and fear,
  We soon shall recover our home;
The city of saints shall appear,
  The day of eternity come.
From earth we shall quickly remove,
  And mount to our native abode,
The house of our Father above,
  The palace of angels and God.

November 28.

November 29.

November 30.

December 1.

We are now but on our journey towards home, and so must expect to struggle with many difficulties; but it will not be long ere we come to our journey's end, and that will make amends for all. We shall then be in a quiet and safe harbor, out of the reach of all storms and dangers.—SERMONS.

Come, let us anew our journey pursue,
With vigor arise,
And press to our permanent place in the skies,
Of heavenly birth, though wandering on earth,
This is not our place,
But strangers and pilgrims ourselves we confess.

December 2.

As God therefore said once to Jacob, "Fear not to go down into Egypt, for I will go down with thee, and will surely bring thee up again," so I may say to all who are born of God, fear not to go down into the grave; lay down your heads in the dust; for God will certainly bring you up again, and that in a much more glorious manner.—SERMONS.

Then, Saviour, then my soul receive,
Transported from this vale, to live
And reign with thee above,
Where faith is sweetly lost in sight,
And hope in full supreme delight,
And everlasting love.

December 3.

When, therefore, we set up the idols of earthly inclinations in our hearts (which are properly his altar), and bow down ourselves to serve those vicious passions, which we ought to sacrifice to his will, this must needs be, in the highest degree, offensive and grievous to him.—SERMONS.

Pity and heal my sin-sick soul,
'Tis thou alone can make me whole;
Dark till in me thine image shine,
And lost I am, till thou art mine.

December 1.

December 2.

December 3.

December 4.

We grieve the Holy Spirit by our sins, because they are so many contempts of the highest expression of his love, and disappoint him in his last remedy, whereby he is pleased to endeavor our recovery.—SERMONS.

Though I have stealed my stubborn heart,
And shaken off my guilty fears;
And vexed and urged thee to depart,
For many long rebellious years:
Yet O the chief of sinners spare,
In honor of my great High Priest.
Nor in thy righteous anger swear,
To exclude me from thy people's rest.

December 5.

The title Holy, applied to the Spirit of God, does not only denote that he is holy in his own nature, but that he makes us so: that he is the great fountain of holiness to his church; the Spirit from whence flows all the grace and virtue, by which the stains of guilt are cleansed.—SERMONS.

And when thy purity we share,
Thine only glory we declare;
And, humbled into nothing, own,
Holy, and pure, is God alone.

December 6.

He is pleased to look upon professing Christians, as more peculiarly separated to his honor: Nay, we are so closely united to Him, that we are said to be "one spirit with him," and, therefore, every sin which we now commit, beside its own proper guilt, carries in it a fresh and infinitely high provocation.—SERMONS.

Remember Lord my sins no more,
That I may no more forget,
But sunk into guiltless shame adore,
With speechless wonder at thy feet.

December 4.

December 5.

December 6.

December 7.

We are sealed by the Holy Spirit of God, by our receiving his real stamp on our souls; being made the partakers of the divine nature, and "meet for the inheritance of the saints in light."—SERMONS.

Holy, and true, and righteous Lord,
I wait to prove thy perfect will:
Be mindful of thy gracious word,
And stamp me with thy Spirit's seal.

December 8.

By the renewal of our minds in the image of him that created us, we are still more capable of his influences; and by means of a daily intercourse with him, we are more and more transformed into his likeness, till we are satisfied with it.—SERMONS.

O come and dwell in me,
Spirit of power within,
And bring the glorious liberty
From sorrow, fear, and sin.

December 9.

We are sealed by the Holy Spirit unto the day of redemption, as a sign of God's property in us, and as a mark that we belong to Christ, and this is, by his appointment, the condition and security of that future happiness into which he will admit none but those who have received the Spirit of his Son.—SERMONS.

O may thy Spirit seal
Our souls unto that day;
With all thy fulness fill,
And then transport away,—
Away to our eternal rest,
Away to our Redeemer's breast.

December 7.

December 8.

December 9.

December 10.

This likeness to God, this conformity of our will and affections to his will, is, properly speaking, holiness; and to produce this in us, is the proper end and design of all the influences of the Holy Spirit.—SERMONS.

I see the exceeding broad command,
Which all contains in one;
Enlarge my heart to understand
The mystery unknown.

December 11.

God is said, by the Apostle to the Corinthians, to have "sealed us, and to have given the earnest of the Spirit in our hearts;" and that earnest, not only by way of confirmation of our title to happiness, but as an actual part of that reward at present, the fulness of which we expect hereafter.—SERMONS.

Come, O my God, the promise seal,
This mountain sin remove;
Now to my waiting soul reveal
The virtue of thy love.

December 12.

If the Holy Spirit be the sign, the seal, and the security of our salvation, then by grieving him by our sins, we break up his seal with our own hands, we cancel our firmest security, and as much as in us lies, reverse our own title to eternal life.—SERMONS.

Come, and possess me whole,
Nor hence again remove;
Settle and fix my wavering soul,
With all thy weight of love.

December 10.

December 11.

December 12.

December 13.

Men are generally lost in the hurry of life, in the business and pleasure of it, and seem to think that their regeneration, their new nature, will spring and grow up within them, with as little care and thought of their own, as their bodies were conceived, and have attained their full strength and stature.—SERMONS.

And can I yet delay
My little all to give?
To tear my soul from earth away,
For Jesus to receive?

December 14.

Surely there is not any temper of mind less a friend to the spirit of religion, than a thoughtless inconsiderate one, that by a natural succession of strong and vain affections, shuts out every thing useful from their souls, till at length they are overtaken by a fatal lethargy.—SERMONS.

O, that we all might now begin
Our foolishness to mourn;
And turn at once from every sin,
And to the Saviour turn!

December 15.

If we are always doing what good we can to our neighbor, and wishing we could do more, it is impossible that we should repine at any good he receives; indeed, it will be the very joy of our heart.—SERMONS.

Jesus, united by thy grace,
And each to each endeared,
With confidence we seek thy face,
And know our prayer is heard.

December 13.

December 14.

December 15.

December 16.

The Holy Spirit within us, is the security of our salvation; he is likewise an earnest of it, and assures our spirits that we have a title to eternal happiness.—SERMONS.

But art thou not already mine?
Answer, if mine thou art;
Whisper within, thou Love divine,
And cheer my drooping heart.

December 17.

As many as love their neighbor for God's sake, will not easily receive an ill opinion of any to whom they wish all good, spiritual as well as temporal.—SERMONS.

Sweetly may we all agree,
Touched with softest sympathy;
Kindly for each other care;
Every member feel its share.

December 18.

The Lord omnipotent still reigneth; and all things are so subject unto him, that his will must be done, whether we agree to it or not; as in heaven so also in earth.—SERMONS.

Leave to his sovereign sway
To choose and to command;
So shalt thou, wandering own his way,
How wise, how strong his hand!

Translation from the German by J. WESLEY.

December 16.

December 17.

December 18.

December 19.

Our first parents did enjoy the presence of the Holy Spirit; for they were created in the image and likeness of God, which was no other than his Spirit.—SERMONS.

Holy as thou, O Lord, is none;
Thy holiness is all thine own;
A drop of that unbounded sea
Is ours,—a drop derived from thee.

December 20.

As the wax melteth away before the fire, so doth pride melt away before love. All haughtiness, whether of heart or speech, or behavior, vanishes away where love prevails.—SERMONS.

Love only can the conquest win,
The strength of sin subdue;
Come, O my Saviour, cast out sin,
And form my soul anew.

December 21.

If you love your neighbor as yourself, you will not be able to prefer yourself before him. Nay, you will not be able to despise any one any more than to hate them.—SERMONS.

Jesus, Lord, we look to thee;
Let us in thy name agree;
Show thyself the Prince of peace:
Bid our jars forever cease.

December 19.

December 20.

December 21.

December 22.

Christ is not only God above us, which may keep us in awe but cannot save, but he is Immanuel, God with us, and in us. As he is the Son of God, God must be where he is; and as he is the Son of man, he will be with mankind.—SERMONS.

With whom dost thou delight to dwell!
Sinners, a vile and thankless race!
O God, what tongue aright can tell
How vast thy love, how great thy grace!

Translation from the German by J. WESLEY.

December 23.

Every one should feel and show that religious fear, that sacred awe of the majesty of God, which is both the beginning and the perfection of wisdom.—SERMONS.

Thou awful Judge of quick and dead,
The watchful power bestow;
So shall I to my ways take heed,—
To all I speak or do.

December 24.

I think the true notion of the Spirit is, that it is some portion of, as well as preparation for, a life in God, which we are to enjoy hereafter. The gift of the Holy Spirit looks full to the resurrection; for then is the life of God completed in us!—SERMONS.

Come, Holy Ghost, all quickening fire,
My consecrated heart inspire,
Sprinkled with the atoning blood:
Still to my soul thyself reveal:
Thy mighty working may I feel,
And know that I am one with God.

December 22.

December 23.

December 24.

December 25.

"That the Lord God might dwell in them:" this refers to a yet farther manifestation of the Son of God; even his inward manifestation of himself.—SERMONS.

Come, thou long-expected Jesus,
Born to set thy people free;
From our fears and sins release us,
Let us find our rest in thee.

December 26.

Your Saviour bids you "hate your own life." If you ask the reason, enter into your heart; see whether it be holy, and full of God, or whether on the other hand, many things contrary to him are wrought there, and it is become a plantation of the enemy?—SERMONS.

When wilt thou my whole heart subdue?
Come, Lord, and form my soul anew,
Emptied of pride, and wrath and hell;
Less than the least of all thy store
Of mercies, I myself abhor;
All, all my vileness may I feel.

December 27.

The more we have received, the more of care and labor is required, the more watchfulness and prayer, the more circumspection and earnestness in all manner of conversation. Is it any wonder, then, that they who forget this, should soon lose what they had received?—JOURNAL.

Through much distress and pain,
Through many a conflict here,
Through blood ye must the entrance gain,
Yet, O disdain to fear.

December 25.

December 26.

December 27.

December 28.

It is not granted to every one to raise the dead and heal the sick. What is most necessary, is, to be sure as to ourselves, that we all "passed from death unto life;" to keep our bodies pure and undefiled, and let them reap that health which flows from a magnanimous patience, and the serene joys of devotion.—SERMONS.

Lift up thy countenance serene,
And let thy happy child
Behold without a cloud between,
The Godhead reconciled.

December 29.

I described the one undivided "fruit of the Spirit," one part of which men are continually laboring to separate from the other; but it cannot be; none can retain peace or joy without meekness and long suffering.—JOURNAL.

Be thou, O Rock of ages, nigh!
So shall each murmuring thought be gone,
And grief, and fear, and care shall fly,
As clouds before the mid-day sun.

December 30.

Charity can not be practised right unless first we exercise it the moment God gives the occasion, and then offer it to God by humble thanksgiving.—PLAIN ACCOUNT.

Every vile affection kill,
Root out every seed of ill,
Utterly abolish sin,
Write thy law of love within.

December 28.

December 29.

December 30.

We ought to be in the church as the saints are in heaven, and in the house as the holiest men are in the church: doing our work in the house as we pray in the church, worshipping God from the ground of the heart.—PLAIN ACCOUNT OF PERFECTION.

Our lips and lives shall gladly show
The wonders of thy love,
While on in Jesus' steps we go,
To seek thy face above.

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INDEX OF BIRTHDAYS.

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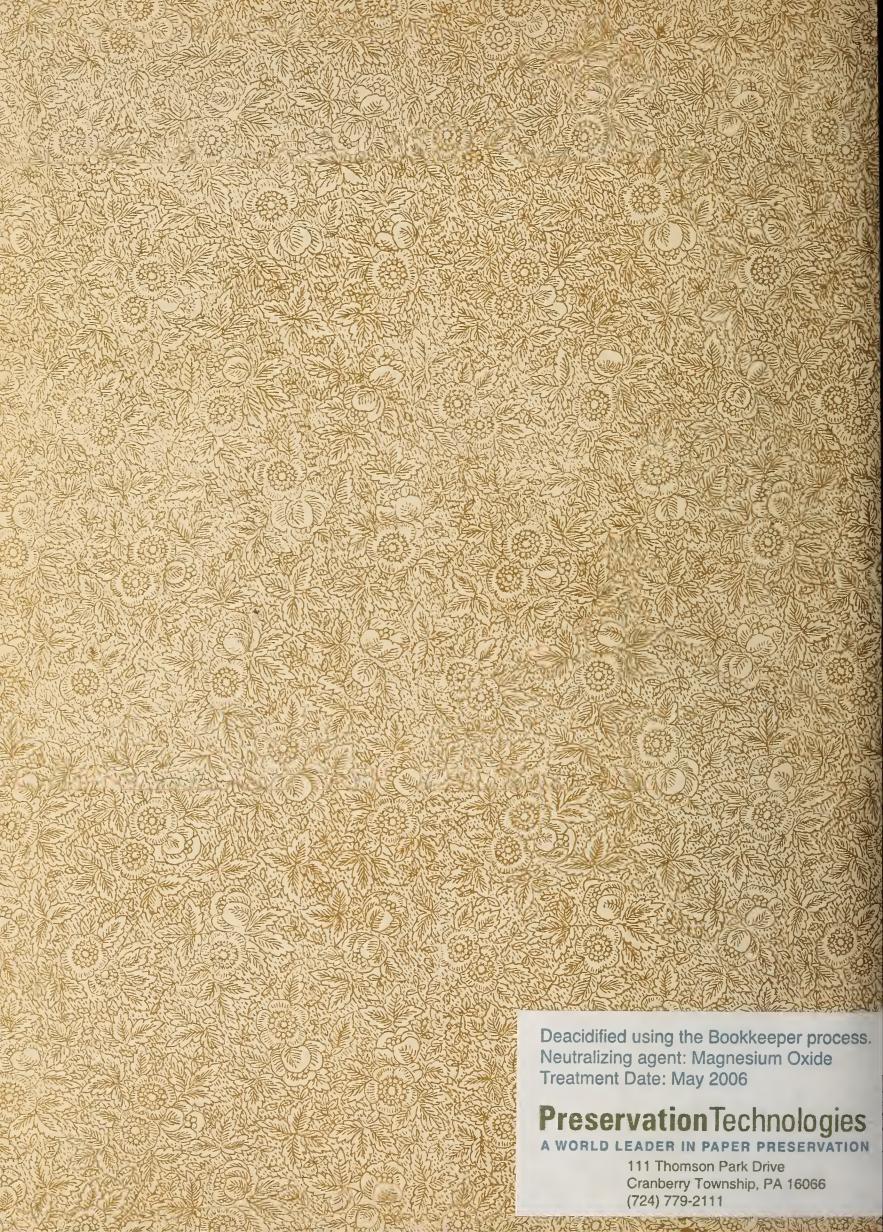

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